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THE CHURCH OF THE GREEK PEOPLE

By the same Author

SKETCHES OF EASTERN CHURCH LIFE

THE CHURCH OF THE GREEK PEOPLE PAST AND PRESENT

By EUPHROSYNE KEPHALA

With a Foreword by the
ARCHBISHOP OF THYATEIRA
Exarch of Northern and Central Europe

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FOREWORD

Translation

IT IS a generally accepted truth that it is much more difficult to write a short book on the history, nature, and the special character of a Church than to write a long one.

Despite this difficulty, however, Miss Kephala, who is learned in the subject, did not hesitate to undertake this task, and produced the short and admirable work which I have been asked to accompany by a few words on its first appearance in public.

One cannot say that to the British and American public the Eastern Orthodox Church is, in the present day, *terra incognita.*

On the contrary, the venerable antiquity of this Church, its constant adherence to the traditions of the Fathers, its indomitable struggle in defence of its faith, in ancient as well as in more recent days, has attracted the interest and inspired the pen of many eminent scholars. These scholars have studied as fully the dogmatic teaching of the Eastern Orthodox Church—which is in entire agreement with the ancient teaching—as the present condition of the Church.

But all these accounts have not been written for the general public, but for the few—for those who have made a special study of these subjects. Yet the interest taken in the Orthodox Church has long

since extended beyond the narrow circle of theologians, and become the property of the many. This is due to the attempts made on both sides for some time past towards a fuller understanding of, and reunion between, the Anglican and Orthodox Churches.

Under these circumstances the enlightenment of the general public on the history, nature, and the special character of the Eastern Orthodox Church is essential in view of the facts. For reunion cannot be attained simply between certain sections or classes, but would have to include the laity of both Churches.

Miss Kephala, who is known to the public by her other publications on this subject, has wished to fill this want by her little work.

The work is written not only with great devotion to the subject, but with special care as to the accuracy of the contents.

Having perused it with the greatest interest, I can state that this little book gives a short but clear account of the Orthodox Church, its customs and practices still in use at the present day. Although it cannot on account of its nature be called a scientific work, nevertheless, nothing in the life of the Greek Church which strikes the eye of an observer has been left unexplained. "*Ουκ ἐν τῷ πολλῷ τὸ ἓν ἀλλὰ ἐν τῷ ἓν τὸ πολὺ*", can be said of this book.

In conclusion, I wish this little book the wide

circulation among the British public it deserves, and I should like to add just this. Miss Kephala would be doing a good service to our own people if she would undertake, by a similar publication, to bring to their knowledge the history, present condition, and aspect of the Anglican Church. It is a great want among the members of the Orthodox Church which should be met.

With hearty greetings,

(*Signed*) + GERMANOS,

Metropolitan of Thyateira, Exarch of Northern and Central Europe

LONDON,
December, 1929

AUTHOR'S NOTE

IN THESE DAYS of conferences held to promote the union of the various branches of the Catholic Church, such as the one recently held at Lausanne; when the air is thick with the talk of union between the Anglican and Eastern Churches; when Eastern prelates visit England and assist together with their Anglican episcopal brethren at great services in cathedrals, and more and more English Church people are turning in the direction of Catholicism as being representative of a fuller, a richer, a more adequate form of worship for those who value this richness in worship—it is perhaps essential that a more correct understanding of that branch of the Catholic Church which is known as the Eastern Orthodox or Greek Church should be reached before union in the accepted sense of the word can be seriously considered.

To my readers of the Church of England who show such interest in our old Church this book affords an opportunity to acquaint themselves with the beliefs, practices, and, above all, the spirit of the Church of the Greek people.

As a member of that Church, with a strong Orthodox tradition behind me, and a careful training in the Church of my fathers, I have endeavoured to give so far as is possible an inside view of that Church. I have in this little work tried to express the faith and worship handed down by generations of religious forbears.

I have chiefly relied for my information on the valuable work of the Archbishop of Athens, *The History*

of the Church of Greece, vol. i; Professor Balanos's *General Survey of the History of the Church of Greece*, drawn from the most learned sources of Greek ecclesiastical history; the Protopresbyter C. Callinicos's *The Church and its Ritual*; and the Catechism of the Greek Orthodox Church. For the doctrine and dogmas of the Greek Church, I have drawn almost, if not entirely, my information from Professor C. Dyovouniotis's learned work, *The Sacraments of the Eastern Orthodox Church*.[1] And last, but not least, I have relied on the most valuable teaching given to me by the Archbishop of Thyateira, without whose encouragement and assistance it would have been quite impossible for me to attempt to write this little book. And to him, therefore, I tender my warmest and most grateful thanks.

EUPHROSYNE KEPHALA

LONDON, 1929

[1] None of these works have been translated into English.

CHAPTER I

THE CHURCH OF GREECE

Early History. Independence

THE HISTORY of the Church of Greece as an independent Church in an independent State is hardly a century old, having its beginning in 1833, when Greece first became an independent kingdom. But the origin of the Church can be traced back many centuries before that; indeed to the earliest days of Christianity, for Greece was first evangelized by the Apostles.

A brief historical survey of that early Christianity is necessary and of peculiar interest in order that we may, step by step, follow the path trodden by this ancient Church up to the present day, and thus reach an understanding of its present position.

During a long existence of glory and vicissitudes, one fact stands out: that of her belief in a Divine Mission from which she has never swerved; the belief that through the Divine Revelation entrusted to her, the Church was destined to bring the light of Christianity to the whole world, and serve as a beacon to the faithful during the period of dark servitude. And belief in this mission helped her to the accomplishment of her object. Many were the dark valleys through which the Church had to go before she emerged triumphantly at last to enjoy a free heritage. That she survived at all is little short of a miracle, so many were the storms that passed over her head. But she did survive, and her history

excites a wondering admiration at her tenacity and strength in the days of conquest, terror, and persecution.

The Greek Orthodox Church of the East is the most ancient of all the branches of Christianity, having sprung into existence in the lands that first received the teaching of the Gospel.

The Greek Church has maintained an historic continuity unbroken throughout the ages with those early Christian communities founded by St. Paul on his memorable journey to Greece in the year A.D. 52, and the account of its foundation is to be found in the Acts of the Apostles and the first chapter of the Revelation of St. John.

According to a later and uncertain tradition, St. Andrew was supposed to have preached the new faith at Patras in the Peloponnesus, and the Evangelist Luke to have preached in Bœotia.

The Primitive Church founded by them in those communities at Thessalonica, Athens, Verria, and Corinth developed later into the Church of Greece, with Corinth as its ecclesiastical centre, owing largely to the fact that, in addition to the Bishopric of Corinth possessing the Apostolic Succession, the town itself was the capital of the province of Achaia, the name by which the whole of Greece was known in those days.

Greece was at that time a separate province of the Roman Empire, and its Church constituted during the first three centuries a separate ecclesiastical authority under the diocese of Corinth. Macedonia was also a separate province of the Roman State, and among the episcopal sees were

the apostolic sees of Verria, Philippi, and Thessalonica, which later were united, and in time superseded the ecclesiastical supremacy of Corinth. For in the changes made by the Greek Emperor of the East, Constantine the Great, in the fourth century in the government of the provinces of the Empire, Central Greece and Macedonia were joined under one government and constituted the province of Illyricum.

Out of this civil province of Illyricum was formed in process of time the ecclesiastical province of Thessalonica, with the status of an autonomous and self-governed ecclesiastical province. This autonomous and self-governed Church of Greece was centred round the Metropolis (Bishopric) of Thessalonica. Each metropolis had its own Synod; but the Metropolitan of Thessalonica, as its Exarch, presided over the general councils of the whole Church.

But by degrees the Roman Church began to treat the Exarch of Thessalonica as merely the representative of the Pope in that diocese. Dissensions broke out constantly, culminating at the end of the fifth century in a quarrel between the Pope and the Patriarch of Constantinople, known as the Acakiou Schism (486–519), in which the Exarch of Thessalonica, together with the rest of the Greek metropolitans and bishops of the Church, sided with the Patriarch.

These repeated attempts of subjection, coupled with direct interference in matters of the purely local government of the Church, were terminated by the Emperor Leon III of Eikonoclastic fame (A.D. 733), who brought under the ecclesiastical

jurisdiction of the Patriarchate of Constantinople the metropolis and episcopates of Eastern Illyricum.

His successor, the Emperor Theodosius, divided the Church into East and West, and thus the Church under the undisputed authority of the Pope became known as the Church of the West, while the eastern provinces under the authority of the Patriarch of Constantinople became known as the Church of the eastern portion of the Roman Empire.

Period of the Byzantine Empire

During the Middle Ages, the Church of Greece continued to be governed by its own metropolitans and bishops; to hold local Synods, always under the spiritual sway of the Patriarchate of Constantinople. Under no circumstances whatsoever could these provinces of the Church of Greece, under Greek bishops with a Greek clergy and Greek flock, accept the jurisdiction of the Latin Pontiff. These Greek lands constituted politically part of the Byzantine Empire, and were racially Greek. At the great Synod held by Photius Patriarch of Constantinople in A.D. 880, at which representatives of the Church of Rome as of all the other Churches were present, the rights of the Greek diocese of Illyricum were officially ceded to the great Church of Constantinople, and were inscribed shortly after, in the year 884, in the Royal Codex.

Thus the provinces of the Church of Greece were joined to the provinces of the Patriarchate of Constantinople, so that henceforth Thessalonica ceased to be an Exarchate, and the whole Greek Church looked to Constantinople as its supreme head.

During the ninth century there were changes regarding the functions of new bishops and their jurisdiction; also as to the precedence given to some of the episcopal sees.

This system continued until the conquest and sack of Constantinople by the Crusaders in 1204. After the capture of Constantinople, the conquerors imposed the Latin Church on the Greeks. The Greek Orthodox Churches were seized and their property and that of the monasteries confiscated. The Greek clergy were evicted by the Latin clergy, and an era of persecution began. The Archbishop of Athens, Michael Acominatos, was exiled to Kea, where he died. A similar fate befell the Bishop of Thebes. The Bishops of Patras, Crete, and Thessalonica became exiles from their sees. Corinth, which was retained by the Greeks until the year 1210, was then included by the Pope in the Latin Church of Greece. And when this town was at last taken by the Crusaders, the Bishop of Corinth was not to be found there, having already left. For all the bishops who did not acknowledge the papal supremacy were obliged to quit their dioceses.

Greece was overrun by the Monastic Orders of the West. The monks and friars belonging to some of the great Orders became masters of the four feudal fiefs in Achaia and Elis in the Peloponnesus at the time of the distribution of the Greek lands among the Crusaders. The splendid Monastery of St. Luke in Bœotia, erected by the piety of successive Byzantine Emperors, was handed over to the monks of the Order of the Holy Sepulchre in Jeru-

salem. The Cistercians obtained the Monastery of Daphne between Athens and Eleusis.

The persecution of the Orthodox Church was not confined to taking the monastic lands. Innocent III worked for the complete subjection of the Orthodox Church to the Papacy by every means in his power. The greatest confusion prevailed in the Church. The Greek Patriarch had left Constantinople, and against the Latin Patriarch, who had been installed, a stubborn resistance was maintained by the Greek clergy and laity.

During this temporary invasion by the Latins and their followers, the Emperor of Byzantium, with the Patriarch of Constantinople, had taken refuge in Nicæa, whence they proclaimed the Empire of Trebizond and the Greek Kingdom (Despotate) of Epirus, comprising nearly all the Greek lands north and west of the Peloponnesus. In that peninsula Monemvasia had alone remained Orthodox and independent of the Latin yoke. After many vicissitudes of fortune, parts of Greece were able to partially throw off the detested Latin yoke and regain independence for the Orthodox Greek Church.

About the middle of the fourteenth century, we see the "Greek Renaissance" in the Peloponnesus, with Mistra as its centre.

Gradually the despotate of Mistra spread all over the Peloponnesus, with the exception of Elis and Messenia. The see of Monemvasia rose to importance ecclesiastically, owing to the political significance of the town under the Palaeologi.

In 1388 Nerios Accaiouli, Duke of Corinth and brother to the Latin Archbishop of Patras, John

Accaiouli, seized Athens, and assumed the title of Duke of Athens in the year 1395. He was the founder of the dynasty of that name which ruled in Athens until the Turkish conquest in 1456. Under his dynasty the Orthodox were permitted to have a bishop of their own, while the Latin archbishop dwelt in the Parthenon on the Acropolis, which had been converted from an Eastern Orthodox Church into a Latin one in 1212. A Byzantine emperor had first converted this famous temple to Christian worship.

The Metropolitan of Athens used as his own cathedral one of the churches in the town itself, probably that of St. Dionysius. In addition to being Metropolitan of Athens and Exarch of all Greece, he was President of the Dioceses of Thebes and New Patras.

In process of time the Greek Orthodox Church regained much of its former ecclesiastical liberty. Not, however, in the islands and parts of Greece where the Franks had become masters in 1267; in Corfu, for instance, where the Orthodox bishop was expelled from his see and replaced by a Latin archbishop. The Orthodox clergy in Corfu were henceforth ordained by the Metropolitan of Janina, who assumed the titular title of "Exarch of Corfu", and subjected to the supervision of a higher order of clergy known as Protopapas; they were also obliged to maintain relations with the Latin archbishop, and even to pray for the Pope at their services.

In 1386, when the Venetians took possession of the Ionian Islands, they relaxed the severity that was exercised over the Greek Orthodox; in many cases they even checked the fanaticism of the Roman

clergy towards the clergy of the Greek Church. But on the whole the Latin Church exercised a tyrannical influence throughout the whole of the Ionian Islands.

The Orthodox had a diocese consisting of the Ægean Islands, with Naxos as the seat of the bishop. The Latins also had an archiepiscopal see established at Naxos, from which place the Latin bishop derived his title, and which lasted long after the complete disappearance of the foreign invader from Greek soil. The Ægean islands of Melos, Tinos, Syra, and Naxos are the last and chief remaining strongholds to-day of Roman Catholicism in Greece, where the descendants of the Frankish and Venetian families still live, and with a few exceptions have retained the faith of their forefathers.

The Orthodox communities of Crete suffered grievous persecution during the Venetian occupation. The Archbishop Anthimos of Athens, who had been sent by the Patriarch of Constantinople as Proedos of Crete in order to assist the Greek Church in that island, was incarcerated in a dungeon, where he met a martyr's death.

While the Turkish conquest of Greece brought that country under a worse domination politically than that of the Frankish and Venetian conquests, nevertheless it assured a greater religious liberty to the Greeks.

It is true that the Turks, on seizing Athens in 1456, converted many of the finest Christian churches into mosques, including the Parthenon itself. On the other hand, the Metropolitan of Athens was left in his see, and the Church of Greece organized by the Patriarchate of Constantinople possessed once

again its own hierarchy of Orthodox bishops. In a way the Church had regained independence.

The Sultan Mahomet II, by an Imperial Firman, granted to the Greek Patriarch of Constantinople and his successors that they should continue unmolested in their religious, secular, and educational rights.

It was then that the Patriarch of Constantinople, in the person of the eminent Gennadius Scholarios, became the head of the Greek nation as well as of the Greek Church; for he was recognized by the Sultan as a prince, and granted the privileges of a prince. He assumed the emblem of the vanished Greek Empire, the double-headed eagle, the symbol constantly found in many Greek churches.

The Patriarch was invested by the Sultan with civil as well as ecclesiastical authority over those Christians who had become Ottoman subjects, and who were called by the Turks the Orthodox nation. After the fall of the Byzantine Empire, the Church was the one institution left to the Greek race that embodied the traditions, hopes, and the unity of the people.

Laymen assisted the Patriarch in the administration of both the secular and ecclesiastical affairs. The privileges enjoyed by the Patriarch enabled the Greek race to survive and preserve its entity, traditions, and language, for these privileges afforded protection to the numerous schools, orphanages, hospitals, and property belonging to the Greeks.

It must not be assumed, however, that the Christians had not to contend with a certain amount still of persecution from their Moslem conquerors. The patriarchs, to the best of their ability, assisted

the Greeks under their authority, often at the risk and peril of their lives; for to openly defy the Sultan and his authority on behalf of the Christians was no safe task. It meant, at the best, deposition and imprisonment in a monastery for the rest of his life. Very often it meant a martyr's death, as befell many of the patriarchs, the last to suffer this fate being the eighty-year-old Gregory V, who was hanged outside his church on Easter Sunday.

In Greece also the bishops, who were also champions of the faith of the oppressed race, were the first to suffer from the barbarous tyranny of the Turkish Governors, more especially in Athens, during the centuries preceding the great rising in 1821. But that they should suffer for their faith was part of their conception of their duty as the shepherds of their flock; and their blood shed on behalf of this faith gave their flock strength that enabled them to resist any assault. Professor Freeman said of the Greek Orthodox people that "rather than forsake their faith, they have lived for two, for four, for five hundred years in a state of abiding martyrdom".

As the Greek Church became emancipated from the presence of the Latins in Greek lands, it began to build up again centres of culture and learning at which it aimed at keeping alive the tradition of Greek learning among both clergy and laity.

About the beginning of the sixteenth century, some of the more important monasteries in and around Athens were built. Rich in manuscripts and art treasures, these monasteries were the cradle of learning for every class of the community.

On the spot where now stands the Archbishop of Athens' palace was once a convent with as pathetic

a history as any. In 1550 an Athenian lady of birth, culture, and wealth built and endowed the Convent of St. Andrew. She personally superintended the education of those girls who came to her to be taught. She also received the outcast women of the town, who found a refuge under her care. Her activities on behalf of the faith, her piety and service to the Church, earned her the martyr's crown in 1589; and her name, St. Philothei, has been added to the roll of those "Blessed and Holy Women" honoured by the Greek Church.

In the great rising of 1821, the Church, as was to be expected, took a prominent part, for it was as much a religious as a national rising. After the martyrdom of the Patriarch Gregory, following the raising of the standard of revolt by the Bishop Germanos of Old Patras, at Kalavryta, the bishops of the Church in Greece were obliged to cease all intercourse for the time being with the Patriarchate of Constantinople. This did not imply that they ceased to regard the mother see as their spiritual head. It only meant that they themselves had to manage the affairs of the Church and act as leaders of the Christian community.

This condition of affairs terminated in 1833 with the resolution passed at the National Assembly at Nauplia, the then capital of Greece.

The resolution which was passed at that Assembly was to the effect that "The Eastern Orthodox Church of Greece is dependent on no external authority, and spiritually owns no head but the Founder of the Christian Church". This decree was signed by thirty bishops, and the government of the Church was entrusted to a Synod of five bishops.

This step was taken without the permission of the Patriarch of Constantinople, who at first refused to give his consent, the Greek Church having given as a reason for independence that the see of Constantinople was subject to the Sultan, whereas the Church of Greece was the Church of a free Greek nation.

Matters stood thus until 1850, when the Church of Greece made fresh overtures to the Mother Church for recognition by the Patriarchate as an Independent Church.

In its demand for recognition the Holy Synod of the Greek Church drew up an official Act, accompanied by a letter from the Greek Government explaining the position of the Independent Church as being in conformity with the rules of the Eastern Church permitting each Orthodox State to have its own Independent Church, as, for instance, the Church of Russia. The Act went on to say that the Church of Greece was governed by a Holy Synod, which watched over the maintenance of the faith and dogmas of the Eastern Orthodox Church, and declared its indissoluble bond with the Mother Church in faith and doctrine.

On the receipt of this Act of the Holy Synod of the Church of Greece, and the accompanying letter from the Greek Government, which bore the Great Seal of the State, the Patriarch convened a Synod of bishops in Constantinople at which to discuss the matter. The result was the compilation of a "Synodical Tome" in which were entered the letters from the Patriarchate to the Holy Synod of Greece, and those addressed to the other patriarchs of the Eastern Church.

In this tome, which was read out officially to the representatives of the Greek Government and the Autocephalous Church of Greece at Constantinople, was included a recognition by the Mother Church of the Church of Greece. Certain conditions were laid down: that she should maintain the faith and canons of unity with the other Orthodox communions; should refer matters of dogma, or any matter touching the faith, of the Eastern Church to Constantinople; also that she should continue to apply there for the "Myron" (Holy Oil) consecrated by the Patriarch for the use of all the Orthodox Churches.

Thus terminated a coolness which had existed between the two Churches since 1833, when the Church of Greece declared her independence. Since this recognition there has been perfect harmony between Constantinople and Athens, and each has been able to help the other in days of stress.

The present position of the Orthodox Church of Greece since she became autocephalous may be thus defined. She acknowledges as her head the Lord Jesus Christ, and is indissolubly united in doctrine with the great Church at Constantinople, and with every other Church holding the same doctrines.

The question is not infrequently asked by members of other Churches: "Who is the head of your Church?" The maxim of the Greek Church is: "Our Lord Jesus Christ is the one True Head of the one True Church." In the sense, however, in which the question is asked there is in the Greek Church no temporal head with a position analogous to that of the Pope.

CHAPTER II

THE CONSTITUTION OF THE GREEK CHURCH

THE RESOLUTION passed in 1833 was that "The Eastern Orthodox Church of Greece, while being dependent on no external authority, and spiritually owning no head except the Founder of the Christian Church, still remains dogmatically and indissolubly united with the Great Church at Constantinople and the other Orthodox Churches".

The Orthodox Church was in 1833, as stated in the last chapter, established by law as the National Church of the Greek nation.

In 1852 Parliament passed a new Statute law, on the basis of which the Church is governed to-day. According to this law the Holy Synod constitutes the ecclesiastical authority of the Church under the presidency of the Archbishop of Athens, who has certain privileges. He is President of the Synod for life, and he alone may exchange Letters of Peace (Eirenikon) with the heads of the Orthodox and Non-Orthodox Churches. Among the provisions of this law are: "That the Eastern Orthodox Church is and will continue to be the religion of the State, and that the State shall also appoint as many bishops and as many priests as necessary. The State will also make provision for their maintenance, and will also undertake the administration of Church property, such as the estates of the monasteries."

The State wields considerable power as the Holy Synod cannot carry out any of its decisions until

they are ratified by Parliament. The bishops of the provinces are entirely under the jurisdiction of the Holy Synod, taking their instructions direct from it, and obliged to lay every question of their own dioceses before the Synod.

The Holy Synod has supreme power over both clergy and laity in matters ecclesiastical, but must have its decisions ratified by the State. By this law the duties of the Synod are divided into two, internal and external; the Holy Synod acting in the internal affairs of the Church independently of the State, while in matters external, matters purely of a State nature, the Holy Synod only acts with the approbation and consent of the State. The Church in dealing with the internal affairs of the Church, another article says, should be mindful of the preservation of the correct ritual in church, the administration of the Sacraments, of the fulfilling by the clergy of their ecclesiastical duties, and the canonical rules of the Church. The Holy Synod has complete power to judge all cases between bishops and priests, such as complaints of a priest against his own diocesan, or vice versa, and to mete out punishment according to canon law. The civil rights of the clergy are distinct from their ecclesiastical rights; and if a priest commits a crime which is not ecclesiastical he is tried by the civil courts. Even in matters of private concern, such as a sentence of excommunication, "It is not published if the State has not approved of it".

The external duties of the Hierarchia, as the governing Synod is now called, consist of co-operation with the State arrangements at public

functions; also extra religious services held at the request of the State, especially when they are appointed to be held on weekdays or not inside a church; also all rules concerning the religious connection between educational and philanthropic institutions. The question of marriage and divorce is examined by the bishops of the diocese only on the spiritual side. Divorce is granted by the civil courts following a report drawn up by the bishop, and after he has exhausted every means in his power to reconcile the parties.

The Church may not address any encyclicals, or letters, to any State Department except through the channel of the Ministry of Public Worship. The State is represented at the meetings of the Hierarchia by the Chief Procurator of the Hierarchia, who is a layman. He can make proposals to the Synod (Hierarchia); any decision taken by the bishops in his absence is null and void. Upon purely spiritual questions the Procurator has no vote whatsoever.

The election of bishops is as follows: The Synod submits the names of three candidates whom they consider to "be strong and right in the faith, and distinguished for their wisdom, blameless life, and ecclesiastical culture", through the Ministry of Public Worship to the President of the Republic. He, acting on the advice of the Government, chooses one of the three names; and his choice is sent back to the Holy Synod, who then proceed to his election according to ecclesiastical law.

A bishop who has once been canonically elected cannot be deprived of his office except for crime; he can only resign of his own accord. A bishop

may hold a spiritual court in his own diocese for the infliction of minor penalties on priests; but questions of degradation from the priesthood must be referred to the Hierarchia for trial.

If an attempt were made to subvert the true teaching of the Greek Church on doctrine, the Church can take no legal action to penalize proselytism, or other anti-Orthodox teaching, Atheistic propaganda, or the propaganda of another Communion, either in schools or privately, or the publication of pamphlets attacking the Church, but must appeal to the State as being the secular protector and guardian of the Church.

It is abundantly evident from the restrictions imposed by the State on the activities of the Church that she has to some extent suffered in the past, and to a certain extent perhaps still suffers, from certain disadvantages resulting from her connection with the State. Unfortunately, the spirit of party politics has sometimes adversely affected the sanction by the State of the elections of bishops, and it has been very difficult, especially during the years of the war, to persuade Parliament to consider legislative measures which the ecclesiastical authorities considered to be necessary for the welfare of the Church.

CHAPTER III

THE SACRAMENTS

THE SACRAMENTS, called in Greek "Mysteries", have been appointed by Jesus Christ and His Apostles, to transmit to the faithful the invisible Divine Grace. These religious ceremonies are called "Holy Mysteries," because they transmit by outward and visible signs the mysterious and invisible power of God at work which is known as the Grace of the Holy Ghost.

The Greek Church uses the word "Mystery", and it is derived from the Greek verb *Μύεω*, to initiate, which means to shut; especially the eyes and ears. It means in the Classics (in the Eleusinian and Orphic Mysteries), and in the New Testament, something hidden and intangible, something secret. By extension of this meaning the word came to denote something hidden or incomprehensible; for instance, the Mysteries of the Christian faith, especially the doctrine of the Holy Trinity and the Incarnation and Resurrection of Our Lord. It came also to denote certain means of grace in the Church as applied to the Sacrifice on Calvary. Later on it became the technical term for denoting the means of grace in the Church. Regenerating, justifying, and sanctifying grace is brought to the faithful in the Christian Church by means of the Sacraments, which are external and tangible means and acts.[1]

The Sacraments, then, are the seven Mysteries,

[1] Professor Dyovouniotis.

which transmit to the faithful, in a mysterious way, the invisible Divine grace. They are the means by which Christ is present and works in His Church. The twofold character of the means of grace is demanded by, and involved in, the twofold character of the Church—visible and invisible.

And hence the stress laid by the Greek Church on the word "Mystery" as expressing more amply the mysterious character of the power and concurrence of Divine grace in the believer.

The early Fathers professed ignorance of the means whereby grace is conveyed, and such is the teaching of the Greek Orthodox Church of to-day, as will be seen by a paragraph from Professor Dyovouniotis's work on the Sacraments. "In what manner", he says, "the Divine grace is connected with the visible sign of the Sacrament we do not know; neither Holy Scripture nor tradition makes mention. Suffice that we accept the fact that Divine grace is conveyed by the visible signs of the Sacraments, confessing with the Fathers of the Church our ignorance of the manner in which this grace is conferred."

The Orthodox Church keeps rigidly to a non-definition attitude in material terms as to the operation of the Holy Spirit. Likewise she refuses to accept the dialectical distinction of the schoolmen of the Latin Church, as involving the whole scholastic theological outlook, and as unnecessary. Accepting simply the outward signs of the Sacraments; not distinguishing them by words and acts.

The Divine grace which is conveyed is absolutely necessary to salvation. It does not, however, follow

that God can save only through the Sacraments, and that those who desire to partake of the Sacraments but cannot do so for reasons independent of their own will cannot be saved. God is certainly able to save otherwise than through the use of the Sacraments. Nevertheless, he who despises, or is indifferent to the divinely instituted means of grace, is surely not to be excused.

By this we undoubtedly see the mind of the Church, which aimed at the sanctification through sacramental rites of every act in the ordinary life of human beings. Every great event, commencing with the initiation through baptism of the infant into the membership of Christ's followers, was made the occasion for hallowing this event. These divinely instituted Sacraments are fitted to the nature and needs of man. So in marriage there is the consecration in the physical union of man and woman to the service of the human race, which is proclaimed by the Apostle to be a great Mystery.

Penance is the unburdening of the soul from its load of sin, or sorrow, through the mediation of prayer offered by the priest.

Unction, or prayer-oil, for the anointing of the sick and the hale against bodily or soul sickness, conveys the Divine grace through this Sacrament.

Thus the Eastern Orthodox Church has endeavoured to give a supernatural character to material life; has united the Unseen with the Seen here on earth.

The attitude of the Eastern Church to the sacramental principle is different to that of other Churches, approaching more to that of the Anglican

Church in its spirituality and lack of scholastic definition.

The conclusion, therefore, is that while the Sacraments are the means of conveying an inward and spiritual grace, they are not mere mechanical means of obtaining grace; as the means by which this grace is conveyed is unknown, and therefore inexpressible, being made effective by faith.

The external part in the administration of the Sacrament, including the "outward signs", may not be thought of as magic, as if in and of itself the due performance of these external rites and words with the proper visible elements worked mechanically to produce grace. St. Basil says, "that whatever grace there be in the water (of Baptism) is not there of the nature of the water, but of the presence of the Holy Spirit". By virtue of the power of the Holy Spirit does the priest consummate the Sacrament by the use of the proper outward signs in the form of rite prescribed by the Church. For he who accomplishes the Sacraments is not the priest but the Founder of the Sacraments, Jesus Christ, who abides continually in His mystical Body, the Church exactly administering His saving power.

These are the opinions also of the modern Greek theologians on this subject.

There are seven Sacraments recognized by the Eastern Orthodox Church. Of these seven Sacraments two are pre-eminent, those of Baptism and the Holy Eucharist, having been instituted by Our Lord Himself. The other five are called the lesser Sacraments, and were instituted by the Apostles in the name of Him from whom directly or indirectly

they received the command regarding the hallowing of certain fixed rites, the Sacraments.

The Early Church did not fix the number of the Sacraments. The Greek Fathers, St. John Chrysostom and St. John Damascene, explicitly mention two.

Of the seven Sacraments, five—Baptism, Chrism, the Holy Eucharist, Penance, and Unction (prayer-sanctified oil)—are obligatory, while ordination and marriage are optional. Of the seven Sacraments the two which are of the greatest importance are Baptism and the Holy Eucharist. Because they were instituted by Our Lord Himself, and on account of the great benefits bestowed through them. Directly concerned with them in importance are Chrism and Penance. For that reason the Orthodox Church theologians accept a difference between the Sacraments, and have always recognized the predominant importance of Baptism and the Holy Eucharist.

The Sacrament of Penance or Confession

Those who are about to take Communion always go to Confession the day before, and after they have confessed their sin, the priest reads over them the prayer of Absolution, which is different to the form of Absolution given by a Roman priest; the Greek priest never uses the formula "I absolve thee". He uses the precatory form, not the declarative; the priest in the Eastern Church praying to God to forgive the penitent, not, as in the Roman Church, appearing to forgive the penitent himself. The act of laying on hands by the priest when he recites the prayer of Absolution is in

conformity with the ancient Apostolic rite by which grace is conferred on the penitent.

Here is again manifest that difference in spirit from the despotic spirit of the Roman Church, which exalts the officiant's office over the laity, while the Greek Church hides the officiant under the Sacrament. The Eastern Church has thus retained the more ancient form with its sacramental purity.

Another difference in Confession as practised in the Eastern and Western Churches is that in the Greek Church, the priest does not ask questions that have been prepared before, and never asks questions of an indiscreet nature, merely giving fatherly advice to the penitent. The books of self-examination so usual in the Roman and some of the Anglican Churches are not in use among the Orthodox.

The essential is that the penitent should come with a contrite spirit and a sense of sin. In cases of grievous sin, the penitent is forbidden to receive the Holy Communion. The Orthodox Church does not regard penances as making amends, as does the Roman Church, but simply as healing methods, much as a physician gives advice to a sick person. All that human endeavour can attain is repentance and determination to amend.

Fasting Communion is a strict rule of the Church, except in cases of extreme age or ill-health.

These four Sacraments, then, are essential to those who profess the faith of the Orthodox Church.

Of the optional Sacraments, there is the one of Ordination of priests, deacons, and bishops, in which

the gift of the Holy Ghost is transmitted to the recipient through the laying on of hands.

The Greek Church considers this Sacrament to be one of primary importance, as it lies at the very root of the institution of the Church through its ministers being endowed with the Divine grace.

The ordination of each of the ranks in the Hierarchy takes place at different times of the Liturgy. The deacon is ordained after the consecration of the Holy Gifts, because his mission is chiefly to "minister to the Holy Table at the time of the Eucharistic service". Here we meet with the symbolism attached to the name of "deacon", or "minister", as the name implies. He who ministers to the wants, etc., as mentioned in the Acts.

Marriage is reckoned by the Greek Church as one of her Sacraments, through which the union of man and woman is sanctified by the grace they receive at the ceremony of Holy Matrimony. In this, as in all the ceremonies of the Greek Church, the ritual is of the most symbolical character.[1]

Divorce is granted by the Church on the ground of infidelity on either side or certain other reasons, and re-marriage is allowed. Divorce can be granted in cases of insanity, which is considered by the Church as amounting to spiritual death, and thereby procuring the annulment of the marriage contract.

The last to be mentioned of the seven Sacraments is that of Unction, called in Greek "Euchelaion" (the prayer-sanctified oil). As is the case with all the

[1] For details of symbolism in the marriage service see *Sketches of Eastern Church Life*.—E. KEPHALA.

Sacraments of the Greek Church, it was one of the institutions of the early Apostolic Church and is based on the command given to the Apostles in the Gospel of St. Mark, in which they "anointed with oil many sick people and healed them". And again in the command given by St. James to the Elders of the Church, to "anoint any one of the flock who may be sick that he may be healed by the prayer of faith".

Unlike the Roman Church, which gives Unction only to the dying, the Greek Church affords the gift of the Euchelaion to all members of the Church who wish to avail themselves of this office for the "healing of those who are sick in body or soul". The oil is blessed at a special service held on Wednesday of Passion Week. The Euchelaion is then prepared, and those who are about to communicate on the following day receive it. The actual ceremony of Unction consists of the priest making the sign of the Cross with the oil on the brow, the cheeks, and on the palms of the hands.

Since the institution of these Sacraments no innovation has been admitted into their administration by the Eastern Church, which can thus justly claim an unbroken continuity with the rites of the early Church.

CHAPTER IV

BAPTISM

BAPTISM IS BY IMMERSION, for the Greek word to baptize expressly means to immerse. The practice is founded on the tradition of the baptism in the river Jordan of Our Lord, and was invariably followed by the early Church.

We have seen that the character of a Sacrament is twofold: the visible or outward sign, and the invisible grace. By outward sign the Church means the external acts and words, the physical and tangible part as a whole, in contrast to the grace given—the invisible and spiritual part of the Sacrament.

The rites and words which are absolutely essential to the consummation of the Sacrament and the conveying of its grace constitute the outward sign.

In the Sacrament of baptism there are three external signs: the water, trine immersion, and the use of the proper formula, "The servant of God (N——) is baptized in the name of the Father, and the Son, and the Holy Ghost", makes the baptism valid.

There are, however, occasions upon which children in delicate health may be baptized without total immersion. Also lay baptism by sprinkling only, even by a woman, and the use of the formula is valid in cases of emergency.

The ceremony of baptism is an elaborate one and may be said to be divided into three parts. The actual baptism is preceded by the catechism,

including the confession of faith recited by the sponsor, in the case of an infant, which is followed by the trine immersion. The ceremony of confirmation follows immediately, during which the forehead and limbs of the child are anointed with Myron (Holy Oil).

At the first convenient opportunity the child receives the Holy Communion; the custom continues through childhood.

The ancient practice of the early Church by which the newly baptized in the faith of Christ received the Gift of Grace through the "laying on of hands", is replaced to-day by the anointing by the priest of the infant with the Myron, a custom which came into use even during the Apostles' day, when they themselves could not always be present at the christening of a convert to the new faith. So at least we are told by the early Fathers.

This Myron is prepared during the first three days of Holy Week from oil, wine, and forty kinds of sweet-scented herbs. On Maundy Thursday, at the Liturgy, after the prayer "And the mercies of our great God and Saviour . . ." the Patriarch of Constantinople reads the prayer of Consecration, and invokes the grace of the Holy Ghost. He (the Patriarch) alone may consecrate the Myron, and the Greek Churches all over the world send to the Mother Church at Constantinople for the Myron. The Russian Church herself prepares and consecrates the Myron required for her members.

The inward grace conveyed by the Sacrament of Baptism is twofold, effecting (1) the forgiveness of all sins, original and actual, or personal, (2) regenera-

ting and justifying the soul by adoption, making the Christian an heir of salvation.

These two effects of baptism the Fathers and Teachers of the Church emphasize and teach, maintaining that baptism is an utter extirpation and remission of sin. The grace of baptism is objective, and operates independently of the faith and moral condition of the recipient. But this regeneration bestowed through baptism has to be later appropriated by the person receiving it, in order that it may become his own personal possession and be capable of development.

The apprehension and development of this faith does depend on the faith and moral character of the baptized. Baptism bestows regeneration, but, as it were, in germ, and it has need of development, depending on the soil into which it falls—that is, the religious and moral condition of the person.

In the case of adults, a spiritual condition is necessary for baptism—faith in the Saviour and in Christian truth, and repentance and the conviction of sin.

Although in the days of the Apostles infants were baptized, in early times the number of adult baptisms far exceeded the baptisms of infants. The adults sent in their names about eight weeks before the baptism to the Presbyters, or Elders. The applicants then had to appear before the Bishop, who sat with the Presbyters in Church. The Bishop asked questions of those present: if they believed the applicants really wished to embrace Christianity, if they were of good conduct, if they obeyed their parents, and so on. And if the answers were favourable the

bishop accepted the names of the candidates; if not satisfied he told them to go away and prepare themselves further, and correct their faults, and then return for Baptism. They then became catechumens, those receiving religious instruction, and in due course reappeared before the Bishop with their parents and friends to receive baptism.

In times of persecution those who were present became sponsors, witnessing to the validity of the ceremony of baptism. After the days of persecution, the sponsors were no longer needed as witnesses, but they continued to be present at the baptism, taking part in the ceremony, and in the case of infants receive (hence their name of Anadochi, Receivers) from the font the newly baptized member of the Church. They also assist the parents in the religious, moral, and material upbringing of the child. From these duties of the sponsors it is evident that they should be of the same Church as the one into which the child is christened; also they should be definitely religious. So close does the Church consider the union between the sponsors and the child to be as to consider it almost as of a sacramental nature; hence the spiritual relationship which prohibits marriage between the children of the same godfather or godmother.

As regards the state after death of unbaptized infants, the Orthodox Church makes no official pronouncement. The Church regards as baptized those who witnessed to the faith by martyrdom, deeming them to have received Baptism by blood.

CHAPTER V

THE SACRAMENT OF THE HOLY EUCHARIST

THE SERVICE of the Holy Eucharist is, as its name shows, a thanksgiving for the great gift Our Lord makes of Himself for our sanctification. The congregation joins with the priest in sending up on high thanks and praise for God's infinite beneficence. It is distinguished from the other Sacraments by reason of its pre-eminent and unique character, whereby He gives Himself as spiritual food for the faithful; also in the peculiar and distinctive difference which characterizes the Eucharist as both a Sacrament and a sacrifice.

It is also a memorial rite instituted by Our Lord Himself on the night of His betrayal, to be a memorial of His death through the ages, until He shall come again. But it is not only a memorial; it is a communion too, the communion of the Body and Blood of Our Lord, which is the living manna from heaven. And there can be no liturgy without communion. The consecrated Elements are offered to the faithful whether they wish to communicate or not.

As a Sacrament, the Eucharist possesses the essential features of Sacraments in general—the outward signs and the grace bestowed. The outward signs or "matter" of the Sacrament include the proper Elements, bread and wine, and the prayer of consecration.

The bread must be of good, leavened wheat, as the Greek Church has kept faithfully to the tradition

in the early Church of the use of leavened bread. This is based on the fact that leavened bread was always called "Artos" in the Gospels (Matt. xxvi. 28) and Acts, in contrast to the Azymes (unleavened) in the same books.

The wine must be grape wine, red in colour, and is mixed by the priest with water. Both Elements are given alike to the clergy and the laity, in Communion.

The prayer which constitutes the other part of the outward sign of this Sacrament is the Epiklesis invocation for the sanctification of the precious gifts. The words of Institution form only the introduction, while the prayer for the Holy Spirit constitutes the essential part of the Liturgy.

The Eucharist, as a memorial of Our Lord's death on the Cross, is a re-presentation and commemoration of the sacrifice of Calvary.

The death of Christ occurred once for all and may not be repeated. By His death on the Cross Our Lord wrought the redemption of mankind, reconciling God with man; while in the Holy Eucharist, by offering Himself in a bloodless and mystical way, He bestows on us the fruits of the sacrifice on the Cross.

At the same time the Eucharist is a sacrifice offered on our behalf to God: the one propitiatory sacrifice offered to God for the quick and the dead. As sacrifice, it is the continuation and application of the sacrifice of Golgotha, inasmuch as the Saviour as priest and victim offers the Father His Body and Blood under the forms of bread and wine. Both the words of Institution and the Apostolic

writings indicate the nature of the sacrifice. Moreover, the sacrificial character of the Eucharist was foreshadowed in the Passover. This fact was also proclaimed by the writings of the early Fathers, the Didache, the early liturgies, and the early synods. Again, the Eucharist is a sacrifice of supplication and intercession, being the request not only for spiritual but even for material good, such as health and safety, as these may contribute to spiritual ends.

The grace bestowed in the Sacrament of the Holy Eucharist is the union with God by which we obtain eternal life; also our spiritual life is strengthened and developed, and we are united with Him as well as with each other in the Sacrament of Unity.

This union with Our Lord, which is obtained through the Eucharist, brings remission of sins and life eternal. It develops and strengthens the spiritual life, and makes available to us the sacrifice of the Cross.

In the Orthodox Church the Communion is received less frequently than in most of the Western Churches, a longer and more severe preparation being demanded beforehand. Even devout members seldom communicate more than four times a year, at the great festivals, and many only communicate at Easter. Fasting and the Sacrament of Penance precede it, and it is considered an occasion of great solemnity, and in the case of adults one for self-examination, repentance, and humility.

In cases where a very sick person claims Communion, the priest brings it to him; but it is not

understood to be in the nature of the Roman Viaticum, and is never administered to a patient incapable of realizing the solemnity of the service. In the minds of many members of the Greek Church, the Communion is associated with the gift of life and strength, and not with the approach of death.

CHAPTER VI

THE EUCHARISTIC DOCTRINE OF THE EASTERN ORTHODOX CHURCH

THE GREEK CHURCH holds that a change is wrought in the Elements after consecration, and that they become the Body and Blood of Christ. What was apparently the early teaching of the Fathers and the Church regarding the change survives in the Eucharistic doctrine of the Orthodox Church of to-day. That it was not altogether explicit—for failure of human language to express the mystery—has led to various theories being developed in later centuries, such as the Roman theory of Transubstantiation.

In the Greek Church a fuller development of the Eucharistic doctrine of the Real Presence was taught by Origen and St. Clement while, however, retaining the spirit and teaching of the early Church. Even they did not endeavour to define the change in the Elements, regarding this change as a mystery and one beyond human comprehension; thereby relegating it to the realms of the spiritual, and thus opposed to any material conception of this Divine Ordinance.

This view was the one held by St. John Damascene and all the Orthodox divines and teachers, and is held unswervingly by Orthodox theologians up to the present day.

In this unwillingness to define more closely the change in the Elements, we see the existence in the Orthodox Church to-day of that same tradition which has preserved its unique character and

position as a successor of the Early Apostolic Church.

To quote from Professor Dyovouniotis's book: "The belief in the change was known and accepted in the early Church; in the fourth century new terms came into use, yet without any attempt to search deeper into the manner of the change, but only further to express the fact."

That theory has ever continued to be the attitude of the Greek Orthodox both of the past and present, and can be said to be fundamental to the Orthodox Eucharistic doctrine.

Further, throughout the whole service, in the prayers and in the hymns, we are constantly reminded of the heavenly heights to which the worship in the Eucharist is directed, uniting the worshipper not with the suffering Christ, but with a risen and reigning Christ, who, having triumphed over death, has brought victory and life everlasting: for in the Eucharist is imparted to us the life of the living and not of the dead; of a heavenly Presence so spiritual as to preclude any materialization of the Presence which transcends all time and space. And by this Presence our faith is quickened in the living power and great love made in the redemptive offering, once and for all, on Calvary by Him who has now ascended to be the God of the living, the Giver of Eternal Life.

The Orthodox Church does not dwell to the same extent as does the Western Church on the sacrifice on the altar; she lays the greater stress on the risen living Christ. This is exemplified in the decorations of her places of worship, where the mosaics in the

central dome always represent Our Lord in glory, to whom the spirit of man should rise.

The dominant note, then, in the worship of the Eucharist is that of victory and Life Eternal; of a merging of the worshipper into the glory which is revealed in the action of the Holy Spirit.

From the beginning to the end, the Liturgy sweeps majestically along in one long hymn of praise and thanksgiving, reaching the very throne of the heavenly grace in its pure conception of what is due in worship to the Creator Himself.

There can be no finer expression of this worship than the inimitable language of the Liturgy of St. Basil, perhaps the greatest of the great Greek Fathers.

Even after the Western Church had struck out a line of its own in the eleventh century in the doctrine of Transubstantiation as a theory for attempting to explain the change, the Greek Church only *took over the term without the theory*, using it simply as synonymous with the term "change."

Professor Dyovouniotis again says: "The Eastern Church does not recognize that the substance of the bread and wine is changed into the Body and Blood of Christ while the accidents remain, under which the Body and Blood of Christ exist, but simply says that the bread and wine are changed into the Body and Blood of Christ by the descent of the Holy Spirit, through whom these things surpassing reason and understanding are achieved."

Therefore, the Roman theory underlying the term "Transubstantiation" is erroneous and does not correspond to the teaching of Holy Scripture and

tradition, which is, and ever has been, the basis of the faith of the Greek Church.

Some of the Eastern theologians, especially the Russians, were inclined to accept the whole of the Roman theory of Transubstantiation, involving that of the accidents remaining after consecration; but this was at a period when Latin influence was paramount, as in Mogila's Confession. It is not the traditional view held by the Greek Church, and is convincingly repudiated by Dyovouniotis and other Orthodox theologians, including the present Archbishop of Athens.

The Eastern Church, in refusing to define the manner of the change in the Elements, retains the entirely mystical character of the service, thus keeping on that higher spiritual plane throughout which is the conception of the Sacrament of the Eucharist in the Eastern Church.

The Epiclesis

Further, by invoking the Holy Spirit in the Epiclesis to consecrate the bread and wine after the recital by the priest of the Dominical words accompanied by the manual acts, we see the recognition of the same principle of the power of the Holy Spirit alone to effect the change. Thus it precludes any mechanical theory of the change being wrought by the priest when he pronounces the words "Take eat . . . and drink ye all . . . the bread and wine" while signing with the Cross.

This conception of the mystical element in the change is in accordance with Holy Tradition. The words of Institution were introduced into the

Liturgy as an historical recitation and are but a memorial (Anamnesis) of the Last Supper, and cannot in themselves effect the change.

The reading of the whole Liturgy is essential to the Sacrament, beginning with the Anaphora and culminating in the Epiclesis. The Anaphora is the preparation for the consecration of the Holy Gifts, and the Epiclesis the invocation of the Holy Spirit: they lay the emphasis on the Divine agency and remove the emphasis from the action and even definite words uttered by the priest.

The crude and scholastic theories of the schoolmen never found favour in the Church, which holds firmly to the teaching of the three Hierarchs, John Chrysostom, Basil, and Gregory.

Throughout the Middle Ages, all the attempts at perverting Orthodox doctrine at the earlier Councils, culminating in the Council at Florence, ended in failure. Now and again a patriarch inclined an ear to the Latin voice of persuasion; but almost at once there was a recoil from this untraditional Greek teaching as impossible of acceptance to the entire Orthodox Church.

CHAPTER VII

RESERVATION

THE GREEK CHURCH reserves the Elements for the communion of the sick, infants, and those who cannot be present at the Liturgy. The would-be communicant ought to be present at and benefit spiritually from the whole Eucharist service. The Archbishop of Athens has recently prohibited, in an encyclical, the communion of the hale and children from the reserved Elements, except under special circumstances.

Reservation is practised in the Greek Orthodox Church in the following manner. The Elements to-day are reserved *only* once a year, on Maundy Thursday, when the loaf is consecrated and the portion to be reserved is wrapped in linen and put away in an ambry, or pyx, which is kept either on the Holy Table or is affixed to the wall of the Sanctuary; the latter custom is the more general. When it is needed for use, the consecrated bread is put into the wine in the chalice as for an ordinary Communion. When the Sacrament is taken to a sick or dying person, the priest covers the cup with his stole as he goes from the church to the bedside.

He is preceded by a sacristan carrying a lighted taper. This is the "Reverence" accorded to the reserved Sacrament by the Eastern Church. This ancient custom is still followed in the villages in Greece, when the reserved Sacrament is taken from the church or chapel of the hospital or prison.

A coloured lamp burns in front of the ambry in which the Elements are reserved, but being secluded from public view it is not accessible to the worshippers in church. Neither do the Orthodox pay any special act of reverence to the reserved Elements. Our Lord is there in the Sacrament, but, as it were, incognito; the worship due to Him in His Divine Sacrament being suspended, so to speak, until He is presented to us again in the mystery of His Holy Communion. For although He is really and truly present in the Elements, He is only sacramentally so.

His Presence is not, as in our conception of locus, a local one; how can it be when He is everywhere present? On the principle, then, that this sacramental Presence is in itself quite a unique kind or manner of being present, and cannot therefore be limited, the Greek Church gives no extra-liturgical worship to the Reserved Sacrament.

The Eucharistic doctrine of this Church very specially emphasizes the mystical character of the Sacrament. We can come to some faint conception of it only through faith and through the life-giving and enlightening power of the Holy Spirit. All attempts to reason out the Mystery are futile and barren.

In view of the present controversy aroused by the question of Reservation in the Roman and Anglo-Catholic Churches, and the corollary services of Benediction and Adoration, it will be of interest to quote the pronouncement on the subject by the Archbishop Germanos of Thyateira, which will dispel any doubts as to what the Eastern Church

both teaches and practises on the Reservation of the Sacrament.

He says: "I do not, however, wish to conceal from you the fact that, whilst the Orthodox Church does not refuse the honour and adoration (*latreia*) due to the Body and Blood of Our Lord, nor when occasion demands fails to manifest this adoration, it has not made the Holy Eucharist an object of *ad hoc* adoration: hence in the practice of the Orthodox Church you will not find all those services and devotions which have as their immediate purpose this adoration and which we so often find elsewhere. Certainly, the Body and Blood are, in the Orthodox Church, reserved for the communion of the sick, and are honoured and adored. But these—the Body and Blood—are neither presented by the Church to the faithful for the purposes of adoration, nor do the faithful make the Holy Sacrament an object of special adoration."

From these words of the Archbishop Germanos, at the Albert Hall in 1927, it is abundantly evident that the only honour paid to the Sacrament by the Greek Church is when it is presented to the faithful for reception in Communion.

The term "latreia" (worship) should not be always understood, as it appears to be by many English people, as meaning worship in the sense in which we worship God. It also often means the reverence which should be paid to the "Theia" (Divine Things), which include eikons and holy relics, as well as the Elements in the chalice.

The fact that no such services as Benediction and Adoration ever grew up in the Greek Church clearly

indicates the absence of any doctrine which could justify services of that description. No such "Cultus" could arise from the Eucharistic doctrine based on Scripture which has been faithfully adhered to in the Eastern Orthodox Church. Any such "Cultus" *ad hoc* of the Sacrament would be subversive of the truth of the great Mystery presented to us in the Communion of the Body and Blood of Our Lord. This Mystery the Greek Church does not attempt to explain, as has been attempted by the Roman Church. Herein lies one of the chief differences between the two Churches of East and West.

. . . . .

In connection with the question of Reservation are to be found certain interesting customs which are of great antiquity, and in all probability are survivals of the days of the very early Church.

In those days, as well as now, what use was made of that portion of the consecrated Elements that was not consumed by the communicants? Any portion of the consecrated Elements that was left over after Communion was in early times either reserved in an ambry to meet urgent cases, or was taken home by the faithful for Communion in their own homes; or it was consumed at once, not by the clergy only (which is the custom to-day) but also by little children of "youth and innocence".

That the Reserved Sacrament was always kept in Church for Communion of the sick, the dying, those in prison, and others in need of the Sacrament, is evident by the existence of the pyx in the oldest Churches.

From the writings of the early Fathers (Basil, Epistle 2, to Caisarios 93) we know that certain persons were allowed to keep the consecrated Elements in their homes, and that they communicated from them with the priest. This was chiefly during the years of persecution; and very often those who had taken the Communion home with them communicated by themselves, when a priest was not available. Let us not forget, then, that in the early Church a custom of first receiving the Communion, and afterwards taking away part of what remained over, did exist. Many of the most pious Orthodox do the same to-day; they keep a piece of Antidoron in the Eikonostasion and partake of it, fasting, in the morning.

What is left over from the loaf of oblation itself (from which the portion for consecration has been taken) is cut up and distributed to the congregation by the celebrant or bishop, if present. "Instead of that glorious gift of the great Sacrament, from which I have abstained through unpreparedness." Hence the name Antidoron, or blessed fragment, or gift. Many, indeed, who are unable to communicate consider they have thus participated in the service of Communion, or "breaking of bread", according to the Apostolic rite of the primitive Church.

In ancient days the remaining loaves (Prosfora) which were offered by the faithful to the Church, but not consecrated, which were stamped with the wooden impress bearing the letters IXNK, which, in Greek, signify "Jesus Christ Conquers," were distributed among the clergy as ordained by the Apostolic order.

The continuity of these customs remains unbroken

to the present day; for a devout housewife still, when baking bread for her household on a Saturday, makes an extra loaf; she makes it flat and prints it with a square wooden impress, which she keeps among her household treasures, bearing the Greek initials mentioned above. This loaf she sends, together with a flask of red wine, as gifts to the Church, to be used in the service of the Eucharist on the morrow. And in this graceful little act there is the deep symbolism of which we are so constantly reminded in this venerable Church and in the customs of its followers.

When we see in a Greek Church at the end of the Liturgy the faithful pressing forward to take from the celebrant's hands the Antidoron, it is, as said above, a survival of the "breaking of bread" as practised by the Apostles. The ancient tradition is here undisturbed in its evangelical simplicity by centuries of use, wonderful in the appeal it makes through the rich symbolism of the act of giving. There is something homely in this act of ritual, in this sharing in the great gift of the Bread of Life in the service of the Thanksgiving. This rite proclaims the true fellowship of the worshippers; for have they not all broken bread together at the Lord's feast, and made a sacramental act of an act of everyday life, and made of a Sacrament a meal?

The continuance of such customs, old yet ever new, the customs that express in their outward forms the inward beliefs, inarticulate and inexpressible, of the human soul possessed by the spirit of religion, provide a strong support for the faith of the Orthodox Christians.

CHAPTER VIII

MEMORIAL SERVICES

THE MEMORIAL SERVICES held by the Greek Church, called services of remembrance for the dead (in Greek, Mnymosena), should not be confused with the Masses for the souls of the departed held by the Roman Church. For the doctrine of Purgatory has never been included in the teaching of the Eastern Orthodox Church. This Church believes in an intermediate state in which each soul awaits the final last judgment, and that individual judgment is given immediately after death. The teaching of the Orthodox Church is that the prayers of the priest, on behalf of the dead, do not produce a change in the moral state of the departed; but they are an appeal to God that He in His great mercy should grant alleviation of pain where such a state of pain exists in the dead. It is, of course, understood that the exercise of the mercy of God lies in His Omniscience, and therefore is not absolutely certain, but is only to be hoped for. This precludes the Roman doctrine of Purgatory, and the indulgences which are apt to be the sequel.

And this intermediate state of the departed is believed to be a state of peace and blessedness for the righteous, whereas the condition of the sinner is one of misery and remorse.

These memorial services take the form of prayers of remembrance, as shown by the origin of the word "Mneiai", or "Mnemai"; they are held at certain times, three days, nine days, six weeks, and

at termination of a year after the death. Some writers have attempted to explain the meaning of the precise periods at which these services are held; but, except being a poetic allegory, such as, for instance, the explanation of the service held at the third day, as being connected with the resurrection of Our Lord on the third day, there seems no particular reason. At the same time, to try to do away with much of the beautiful allegory connected with the worship of the Church would be to leave it indeed the poorer, and robbed of its own mode of expression.

Closely connected with these services are the meals held in honour and memory of the dead. They are so interwoven as to be actually part of the ritual itself, as we see in the act of distributing at a memorial service the Kolyva—boiled wheat mixed with sugar and pomegranate seeds.

The meals are called to-day "Macariai". They are, of course, a survival of the "Perideipna" of the ancients, and, like so many of the acts of ritual and ceremonies in the Greek Church, are survivals of very early services, as often as not adaptations of pre-Christian customs.

We know that in early Christian times banquets were held in memory of the dead at which the relations, the clergy, and the poor of the parish all assisted. Also, that these banquets were really held in order to recall the memory of the dead by giving something to the living. An act of mercy, in fact of "Eleimosyne", as the banquets were called in those days.

Balsamon, an early writer, also mentions meals at

which food and drink were partaken of in memory of the saints and the faithful departed, which were distributed by the bishops to the assembled clergy and the strangers, as well as to the poor.

It is evident that there were always two kinds of Macariai: those held on the graves of the martyrs, on the anniversary of their festivals, and those held in memory of every departed soul. They have a common origin and are types of the Eleimosynas for the dead commended by the ancient Church and practised by the early Christians. The partaking of a common meal on the tomb of the dead is found in the days of Homer, the partakers believing that the departed shared this meal with them. The Jews also held funeral banquets.

The Kolyva distributed after a Mnemosynon in Greece to-day is very often eaten at the grave itself. Even in cases where the grave is not visited the Kolyva is always distributed at the end of the service and the prayer is said by the priest and murmured by those who participate, "Eternal be his memory".

What can this one dish of Kolyva be (it has become one dish)—made of boiled wheat, sugar, and pomegranate seeds (note the symbolic reference to the "Ear of wheat" of the Gospel and Epistle)—but a survival of the meal taken in ancient days at the grave in memory of the dead? Yet another explanation suggests itself, and is a fascinating one in dealing with Greek things, and that is the possible etymological connection between the words "Kolyva" and "Kolyvia", a small loaf made in classic days for Greek athletes. Can it be that this

loaf of bread had some connection with, and was in some manner part of, the ritual of those athletic contests held in honour of the dead? It is a tempting idea to pursue along the tortuous paths where myth and fact walk side by side, only to finally disappear from our sight in the dim haze of extreme antiquity.

CHAPTER IX

THE CHURCH SERVICES

THERE ARE FOUR REGULAR SERVICES held every day in Church; they are the Mesonyktikon, which should be held at midnight, but is held instead very early in the morning, at dawn, in commemoration of the Resurrection. At this service the psalm, Troparia (hymn of the day), prayers, and supplications are said. This early service is followed by the Orthros (Matins). The priest begins by reciting the hymn to the Holy Trinity, "Glory be to the Holy, Consubstantial, Life-giving, and Indivisible Trinity", and the Doxology, "Glory be to God on High", etc., three times, followed by the Exapsalmos (literally the recitation of six psalms). Then comes the Great Synapté (supplications joined together), which are embodied also in the Liturgy.

These prayers are called the Litany of Peace, as the first prayer begins with the words, "In peace let us supplicate the Lord". The Gospel which is read at Matins, by the priest standing at the right of the Holy Table, is called "Eothinon", in remembrance of the Angel who was seated on the Tomb and announced the Resurrection. The Gospel on Sunday morning is always one of those referring to the Resurrection and the events following. There are eleven such Gospels, and they are read in rotation. On Sunday also is sung, while on weekdays it is only recited, the great psalm of David, "Have mercy on me, O God, according to Thy great mercy". Hymns follow, and then the Canon,

consisting of nine hymns, which again are composed of three or more Troparia. The Aeni (praises), Psalms 148, 149, 150, conclude the service of Matins.

During the singing of the psalms, at the conclusion of Matins, the priest is preparing the Elements for consecration at Holy Communion. This office is called the Prothesis (office of the Credence), or Proscomidi, as it takes place on the table to the left of the Holy Table, called the Table of Prothesis. This office is immediately succeeded by the Liturgy.

There are also the services of the "Hours", prayers composed of psalms and Troparia, which are appointed to be read at certain hours of the day.

These four hours are called the First, Third, Sixth, and Ninth Hours, the first of which is sung at five in the morning, the third at nine o'clock, the sixth at midday, and the ninth at three o'clock in the afternoon. These services of the Hours are read regularly in Church at the monasteries; while in towns only the ninth is read in Church, before Evensong, the others being read by the priest at home. At the service of the Hours held at three o'clock there is special reference to the Crucifixion, as it is the hour at which Our Lord died on the Cross.

On Christmas Day, Epiphany, and Good Friday the services of Hours are all combined, beginning at 5 a.m. and lasting often three or four hours. This service is called the Great Hours; the usual services are used with considerable additions appropriate to the occasion. Chapters are read from the Prophets, as well as the Gospels and Epistles.

Evensong is sung every evening in the Greek Church, and bears special relation to the day following. In the Eastern Church the ancient Jewish custom of reckoning the duration of the day from sunset of one day to sunset of the next is still retained. This service resembles very much that of Evensong in the Anglican Church. There are psalms, prayers, hymns—"Hail, Gladsome Light" is sung every day—a lesson from the Old Testament is read, the *Nunc Dimittis* is sung, and the service concludes with the Dismissal.

The priest reads at home the prayers that are called the Apodipnon (after supper prayer), which brings to a conclusion the series of prayers and services held daily for the worship of Our Lord and Saviour, Jesus Christ, according to the Canons of the Great Church of the East.

Gradually there grew up round the service of the Eucharist the thanksgiving service, the custom of singing hymns, the recitation of prayers, the reading of a chapter of the Gospel, and the preaching of a sermon, which developed into the Liturgy. Of the ancient Liturgies which have survived, four are the most important. The oldest of all is that of St. James, the Lord's brother. This Liturgy was abridged by St. Basil in the fourth century. But as even this Liturgy was found too long, it was still further abridged by St. John Chrysostom in the fifth century. This Liturgy is the one now generally used, except that on the five Sundays in Lent, Maundy Thursday, Holy Saturday, Christmas Eve, and the Eve of Epiphany the Liturgy of St. Basil is used; also on January 1st, the festival of St. Basil.

The Liturgy of St. James is only used, and then only part of it, on his festival in October.

In the early days of Christianity, the followers of the new faith were divided into two classes: the Catechumens and the Faithful. The catechumens were those who desired to become members of the Christian Church, but before they were baptized were obliged to receive instruction in the teaching of this faith. And during this time of probation, and while they were yet catechumens, they were not considered fully Christians; not having been baptized, they were not allowed even to be present at the celebration of the Eucharist.

After full instruction they were baptized and became members of the Church, and were called Faithful. In accordance, therefore, with this distinction between catechumens and faithful, the Liturgy is divided into two parts: into that of the catechumens, and that of the faithful.

The first part of the Liturgy is the Liturgy of the catechumens, because they were present in the church until the deacon said, "Whosoever of you are catechumens, leave the church", and to the baptized, "All ye faithful, remain", which marks the beginning of the Liturgy of the faithful.

Following on the injunction to the catechumens to depart comes the Liturgy of the faithful. As a result of the great antiquity of the Liturgy, in theory the distinction still exists, though the congregation is no longer divided into catechumens and faithful.

The Liturgy begins with the office of the Credence (*πρόθεσις*), during which the Eucharistic Elements,

or "Holy Gifts", are prepared on the side table, which from this act of ritual is called the Prothesis.

Then comes the Liturgy of the catechumens, during which extracts from the Gospels and Epistles are read and the sermon is preached, followed by the Liturgy of the faithful, which is the sacramental part of the whole service, and during which the faithful communicate.

A fact to which I would draw the attention of the reader is that the congregation, unlike the use of the English Church, do not take any part in the service, so to speak, as only the choir chants the responses. In early days the responses were made by the whole congregation, but as this was found to produce too much noise, the practice was by degrees gradually dropped, and the choir became the sole representative of the congregation. Nevertheless, the people are supposed to follow the service by reciting to themselves in a low voice the words of the Liturgy, thus directly participating in the service.

In the office of the Credence the priest, after robing himself, takes in his hand the loaf of oblation, blesses it, and cuts out the "Lamb" with the little liturgical knife called "Lonchi", and lays it on the paten. He then pours wine and water mixed into the chalice, reciting the appropriate words. He then takes portions from the loaf of oblation, in memory of the living and the departed, including different saints, which portions he lays round the Lamb on the paten according to the prescribed order. Having done this he covers the paten with a cloth, and the chalice with another, after which he covers both with a larger cloth, and after incensing

them, he prays that the Holy Gifts should be received by God as an oblation in His heavenly sanctuary.

In the service of the catechumens comes the sermon, as before mentioned. Just what part this sermon plays in the service is interesting to note. In the words of an Eastern Orthodox ecclesiastic: "The sermon in church is not a secondary thing in the Liturgy, but a vital part of it, having its own usefulness and contributing in no small way, as each musical instrument has a part in an orchestra, to the success of the whole. The servant of God appears a living person, as one of ourselves, sharing our weaknesses, but from his calling above us at that moment, putting at our disposal the garnered harvest of his own spiritual experience." So that he is now moved by the thunder and lightning of his passion, by the devotion of a broken and contrite heart, by his prophetic calling, by the example of his Godly life to apply the saving rules of conduct to our present-day conditions, and offer it the "Word of Consolation". A sermon is not a simple scientific investigation and criticism of the Bible—the subject should not be treated as at a college lecture—it is the personal experience of a soul on fire and striving to kindle the same fire among the congregation. The duty of a priest to preach the Word of God is a great one. It is necessary in the field of the Lord that the plough of the sermon should first go over the ground and prepare the consciences of men; after which preparation their consciences should grow green—that is to say, fruitful. . . . All the history of the Church is one incessant series of the conquests of souls accom-

plished by the combination of the Word and the Grace of God. "And in the beginning was the Word, and by the Word, the Word shall be the beginning of all things."

There is a Canon of the Œcumenical Synod (No. 19) in which it rules that "All Presbyters of the Church shall, especially on Sundays, teach the words of piety to the clergy and to the laity". The sermons are often based on the Gospel of the day, which is interpreted and applied by the preacher to the everyday needs of his flock.

During the Liturgy of the catechumens occurs the Little Entrance, when the priest and deacon come forth from the Sanctuary, and, holding up the Gospel to view in the middle of the church, cry: "Wisdom! Stand ye erect! because the moment for the Word of God has come." First a chapter from the Acts or Epistles is read, followed by the Gospel, after which this book is carried back into the Sanctuary and laid on the Holy Table.

The sacramental part of the Liturgy begins with the singing of the Cherubic hymn, and during the singing of this hymn—which ceases for a minute —the Great Entrance takes place. Deacons and priests take the Holy Gifts from the table of Prothesis and carry them out of the left door of the Sanctuary, walking in procession into the middle of the church, and back through the middle door of the Sanctuary to the Holy Table, on which they place the Holy Gifts (the Elements). The Creed is recited; then the priest says: "Let us be careful to offer the Holy Anaphora in peace! Let us lift up our hearts! Let us thank God!" The oblation is offered in grateful

remembrance of all the benefits of God, who is lauded with angels and archangels in the triumphal hymn beginning "Holy, Holy, Holy". After this hymn the priest invokes the Holy Ghost to descend on the Elements and make them the Body and Blood of Our Lord; and after the recital of a number of prayers and supplications, he offers the Elements to the faithful, and they may partake if they have made their preparation. The communicants approach the middle entrance to the Sanctuary and stand there. The bread has already been placed in the chalice, and the elements administered in a small spoon. The Communion is followed by a few prayers, after which the service terminates by the priest coming to the opening of the Sanctuary and saying, "The blessing and mercy of God be with you".

In addition to the Liturgy already mentioned, there is the Liturgy of the "Presanctified", not to be confused with any Western service of Devotions or Adoration of the reserved Sacrament. It has occasionally been stated "that the worship offered by the Orthodox Church to Christ present in the reserved Sacrament is at all times the same, and is altogether comparable to the worship offered in the Western extra-liturgical service".

This shows an entire misunderstanding of the belief of the Orthodox Church with regard to the Elements, which is set forth on page 54 of Chapter VII on Reservation. I again repeat that there is *no comparison* between the services held in the Western Church solely for the adoration of the Sacrament, and any reverence paid by the Orthodox Church to

the Elements when brought out solely to be received in Communion.

It is a very ancient custom that in Lent, with the exception of Saturdays, Sundays, and the Festival of the Assumption, no consecration takes place. Therefore the priest consecrates on each Sunday in Lent several "Lambs" from the oblation loaves, which he dips into wine and deposits both Elements in the Artophorion to be used at the Liturgy celebrated during the coming week, and therefore known as the Liturgy of the "Presanctified Gifts" (*Τῶν Προηγιασμένων Δώρων*). This particular Liturgy is used on Wednesdays and Fridays in Lent. The origin of this very ancient service is lost in antiquity. It is believed to be as old as the Council of Laodicea (A.D. 314). In order that the Liturgy may be celebrated on weekdays in Lent and the faithful have the opportunity of communicating, this rite is in use. For the Liturgy of the Presanctified is a communion without consecration, and apparently was held also in the evening, as the office of the Presanctified is, technically speaking, merely an addition to the usual Vespers, testified to by the evening hymns and prayers, such as the hymn "Hail, Gladsome Light" (*Φὼς Ἱλαρὸν Ἁγίας Δόξης*).

At this service, while the Troparia for the day are being sung, the priest goes to the Prothesis, and taking the presanctified bread from the Artophorion, puts it with great reverence into the chalice. He then adds some wine which is not consecrated, and some water. This is done to facilitate the administration of the Eucharist, for the Lamb or consecrated bread has been already intinctured in the conse-

crated wine during the Liturgy on the preceding Sunday.

Easter is the greatest festival in the Greek Church, the pivot upon which turns the whole teaching of the Christian doctrine of "the resurrection of the dead and the life to come". Therefore, we have the remembrance of this great belief running through every service connected with this festival on each day of Holy Week, commencing with Palm Sunday, followed by the commemoration of the triumphal entry into Jerusalem, the Last Supper, the Betrayal and Crucifixion, the Burial, and, finally, the Resurrection. At these services are sung some of the most beautiful Troparia hymns, each being appropriate to the occasion and full of the most exquisite poetry and religious feeling. On Maundy Thursday, for instance, after the fifth Gospel has been read of the twelve that are read that day, the hymn is sung, "To-day there is hanged upon the Cross", whilst the great Cross is borne from the Sanctuary to the middle of the church, where it is erected and left till the next day.

On Good Friday morning, as on Christmas Day and the Epiphany, there is a service at which the prophesies, Epistles, and four Gospels, one from each Evangelist, are read, which is called the service of the Great Hours. There is no Liturgy on that day. During the morning, the Cross is removed from the centre of the church and replaced in its usual position behind the Holy Table. The priests then bring out the Epitaphios—a reproduction on silk of the dead Christ—which they lay on a bier and cover with flowers. This remains during the

day. In the evening there is the Epitaphios Thrynos, the lament at the tomb, when the priests carry the Epitaphios in procession round the church and take it back into the Sanctuary.

During Holy Week the churches are hung with black, and the priests wear robes of black velvet and silver. These are replaced on the Saturday evening by the gorgeous vestments in use on great festivals.

At eleven o'clock on Saturday night the Resurrection service is held in the churches in Greece. As the hour of midnight approaches, the priest comes out and stands before a table temporarily placed in the courtyard outside, on which are candles and books. At the stroke of midnight he lights a candle and offers it to the congregation, from which to light the candles they have brought with them, saying, "Arise and take the flame from the eternal light and praise Christ who is risen from the dead." Then the hymn "Christ is risen from the dead" is sung. This hymn is repeated at every service, even funerals, until Ascension Day. It is also the greeting between the Orthodox at Easter. "Christos Anesté" and the answer, "He is risen indeed", is exchanged as a greeting when people meet instead of the usual greetings.

The singing in the Greek Orthodox Church is always unaccompanied. The choirs in Greece and in the East are always composed of men and boys, who stand on either side of the nave, near the reading-desks.

It is during these Lenten services that one hears the beautiful hymns composed through the ages by

the ecclesiastics and laity of the Eastern Church. There is, for instance, the Great Canon, composed by Andrew, Bishop of Crete (713), a magnificent poem of prayer, which is sung on the Wednesday of the fifth week of Lent. On the evening of Friday of the same week, the Acathistos Hymnos is used; it was composed by the Patriarch Sergius in the seventh century. This "hymn" is called "Acathistos" because, whilst it is being sung, the congregation always stands. The origin of the name may be traced to the delivery of Constantinople, in 626, from the peril of invasion by the Avars and the Persians, when their entire fleet was wrecked by a great storm at sea. Tradition says: "Then the entire population of Constantinople assembled in the Church of the Virgin at Vlacherna and sang the 'Acathistos Hymn' right through, consisting of twenty-four verses in praise of the Virgin Mother, the special protectress of the city." The Kondakion in this service, addressed to "the Virgin, the chosen guide," etc. (*Τῇ Ὑπερμάχῳ Στρατηγῷ τὰ νικητήρια*), is one of the most celebrated among the Byzantine hymns for thanksgiving service still in use in the Greek Church.

Extremely good translations of these services in English with Greek text can be obtained from Messrs. Williams & Norgate.

CHAPTER X

THE CHURCH FESTIVALS

THE FESTIVALS of the Greek Church are part of the life of the Greek people, and are rich in antiquity and historical tradition. These festivals are divided into what are known as the "Festivals of the Lord" (*Δεσποτικαὶ*), and the festivals held in honour of the Virgin Mary, called the "Festivals of the Mother of God" (*Θεομητορικαὶ*), and to these are added the festivals held in honour of the saints, martyrs, and prophets, and those of blessed memory whom the Church loves to commemorate as having witnessed to the faith. In order to sanctify each day of the week to the memory of some event in the history of the Christian religion, the Church calls the first day of the week the Lord's Day; Monday, the Angels' Day; Tuesday, that of St. John the Baptist; Wednesday, the Day of Betrayal; Thursday, the Day of the Apostles; Friday, the Day of the Crucifixion; and, finally, Saturday, the Day of the Holy Martyrs. Wednesday and Friday being connected with the Passion are appointed to be fast days.

The festivals are also divided into what are known as the festivals that are fixed and those that are movable. Christmas, for instance, is a fixed festival of the Church; Easter and the festivals dependent on it are not. Among the fixed festivals are those of the Circumcision, Epiphany, the Transfiguration of the Lord, and the two festivals of the Holy Cross.

We have said that Christmas is a fixed festival,

and has become the most observed festival in every branch of the Church to-day. But, curiously enough, it was not always so; for the early Church from the days of its institution kept neither the Feast of the Nativity nor that of the Epiphany. Many generations passed away in ignorance of two of the greatest festivals observed to-day by the Catholic Church.

The oldest of the two festivals is the Epiphany (*Θεοφάνεια*). Climis Alexandreus (200) first mentions how the followers of the heretic Vasilides observed the day of the Lord's Baptism on January 6th as being His first public appearance, or the beginning of His Ministry; others kept it on the 11th of the Jewish month of Tyve, which corresponds to the 10th or 6th of the month of January according to our calendar. From the end of the third century the festival of the Baptism of Our Lord on January 6th was known in the Greek Church as Theophania, or Epiphania, which means "Manifestation of God". On this day of the Epiphany was kept also the Feast of the Nativity. This was on the presumption that the Saviour was baptized on the thirtieth anniversary of His birth. That festival (the Epiphany) used to be called both the Feast of the Epiphany and of the Nativity; Gregory Nazianzus says that "it is called both".

The early Church did not observe the Nativity of Christ on any day, the reason being that the Church on principle never did observe birthdays as days of festivals; for a birthday was the beginning of the earthly life, and the beginning of a life of tribulation such as awaited the Christians during the terrible years of persecution. Therefore,

birthdays were not regarded as days of rejoicing, but rather the reverse. Origen (254) says that the Bible only mentions impious folk like Pharaoh and Herod as keeping the anniversary of their birth.

The early Christians considered the day of their death to be their real birthday and day of rejoicing, and the one worthy of commemoration, because on that day they entered into a fuller and more spiritual life. Acting on this principle, the Greek Church commemorates the anniversary of the death of her saints and martyrs.

To this general rule exceptions were made later by the Church in the case of the Nativity of Our Lord, the birth of the Virgin (September 8th), and that of John the Baptist (June 24th).

Before the date of the Nativity was finally fixed on December 25th, there were various speculations as to which was the correct day on which to celebrate this great festival of the Church. According to the Julian Calendar, Lady Day (March 25th) was considered as the beginning of Spring, and the day on which the Spring Equinox began. The early Christians considered this day as the first day of Creation, and at the same time the day of a new creation through the Holy Incarnation. Therefore, the birth of the Saviour was placed nine months later, on December 25th. Others, again, thought that Christmas Day was fixed on that day in order to replace the pagan feast, held on that date, of the birth of the invincible Sun God, Dies Invicti Solis. That the replacing of a pagan feast by the great Christian festival of the Nativity proved a great gain to the Church is not to be doubted. Both

explanations are equally likely, although many of the Greek theologians and historians incline to the former one.

Christmas Day was kept for the first time in Constantinople in the year 378, for St. John Chrysostom mentions the fact in a sermon of his, in 388, in which he says that "it is ten years since the day became known and was observed". In Alexandria it was kept in the year A.D. 430. Strangely enough it was in Palestine, the birthplace of the Lord, that it was observed last. The introduction of this new festival was, according to St. John Chrysostom, "A cause of many complaints". But the Eastern Church finally accepted it. There is a difference, however, between East and West with regard to the meaning of the Epiphany. In the East it is observed as being the anniversary of the baptism in the Jordan. And that day was specially chosen by the catechumens for baptism as their final seal of the faith. For that reason it was called the "Feast of the Lights", from the Light received at baptism.

As on the day of His Baptism the Lord blessed the waters also, there was instituted a very ancient custom of blessing the waters on that day, a service which was held in the Jordan by the early Church, and which is now held in Athens by the Greek Church, when the Archbishop of Athens and all Greece blesses the waters in the town reservoir, and simultaneously a service is held at the Piræus, where the sea is solemnly blessed in a service of great picturesqueness. Associated with this ceremony of blessing the waters is the custom of the faithful taking home with them in a bottle some of the

water which has been blessed at this ceremony, and we have the witness of St. John Chrysostom that this custom existed in his time. Wherever the Greeks have a Church in any part of the world, on the Feast of the Epiphany a service is held at which water is solemnly blessed.

In Greece to-day, Epiphany is nearly always called "The Lights", especially by the people. Together with this appellation are connected certain superstitions relating to hobgoblins who are supposed to appear between Christmas and Epiphany, but who are driven away by the visit of the priest, who, on the Eve of the Epiphany, sprinkles the rooms of the house with the blessed water, called in Greek Aghiasmo.

A fast of six weeks precedes Christmas as a preparation for the reception of Holy Communion. The Church originally only kept one period of fasting in the year, that of Lent before Easter; this fast before Christmas was not added till later on, the first written mention made of it being in A.D. 920 in a manual written at Constantinople. In the early centuries a fast of only seven days was observed; later on, with the spread of asceticism, it lengthened into a six weeks' fast. In any case, this fast is not considered of such importance as the Lenten fast, as no order of any Council prohibits marriages during the fast before Christmas as the Church does so strictly before Easter. In accordance, however, with the observance adopted in connection with the Easter fast, unless strictly necessary the solemnization of matrimony during the period of any fast is avoided. On the Eves of Christmas

and Epiphany the great Liturgy of St. Basil is celebrated, which is only sung ten times during the year; and the service of the Great Hours is read.

The two festivals of Holy Cross are particularly associated with the Greek Orthodox Church, and are held on September 14th and on the third Sunday in Lent. The one is called the raising of the Honourable Cross (*Ὑψωσις Τιμίου Σταυροῦ*) and the other, the festival of the Reverence of the Cross (*Σταυροπροσκύνησις*). These two festivals commemorate events in the history of the early days of the Church when Orthodoxy was struggling very hard to establish its supremacy, with the assistance and piety of the first Christian sovereigns of the East. Tradition relates that St. Helena, the mother of Constantine the Great, found the true cross and built a church, which she dedicated to the Resurrection, on the site of Golgotha; and in this church she erected the cross in order to enable the faithful to pay a special act of reverence to it. On the anniversary, the Emperor Heraclius, in A.D. 614, restored to this Church of the Resurrection the cross, which the Persians had carried off, and which he rescued from their hands.

At the service on this day is sung the Troparion, "Lord, save Thy people and bless Thine inheritance, giving victory to kings over the barbarians, and keeping in safety Thy State founded on the Cross." And with one of those inimitable touches of poetry so often to be found in the services of the Church, as fragrant as the scent of the flowers which are strewn on a tray on a table in the middle of the church, is a silver cross growing apparently out of

sweet-smelling basil, which plant is supposed to have grown near the true cross found by St. Helena.

The other festival of the cross (*Σταυροπροσκύνησις*) comes about the middle of the great Lenten fast. And in the words of the Troparion, "Thy cross do we reverence, Lord, and Thy Holy Resurrection do we hymn and praise", we are given the hope of salvation in what seems apparently the darkest hour. Hence these two festivals are bound up with the historical, in addition to the devotional, side of the Greek Church.

The celebration of Easter was fixed at the Council of Nicæa in 325 for the first Sunday after the full moon following the spring equinox; March 21st was considered to be the spring equinox. The seventh Apostolic Canon expressly says: "Do not celebrate the Holy Day of Easter together with the Jews."

The difference in the date of keeping Easter in East and West is due to the fact that the Alexandrians considered the spring equinox to be on March 21st, while the Romans considered March 18th to be the real date.

In consequence of Easter being a movable feast, it follows that some of the festivals connected with it must necessarily be movable also; this occurs with certain Sundays which precede Easter. For instance, these Sundays before Easter take their names from the parables read as the Gospel of the day, such as the Sunday of the Prodigal Son, or the Sunday of the Publican and Pharisee—all of which have a special reference to the spiritual preparation needed by members of the Church for Easter. By the careful selection of these chapters from the

Gospel, the Church makes a special call to her members through these parables to humility and to repentance and to the love of one's neighbour, and to fasting—all of which are taught by Our Lord Himself in these parables.

The eighth Sunday before Easter is called "Meatless Sunday", because from that day the eating of meat is forbidden until the lamb is eaten on Easter Sunday. The week after that Sunday is known as the cheese-eating Week (*τῆς Τυροφάγου*, Tyrophagou). On the Monday after Sunday of Tyrophagou begins the forty days' fast before Easter; the first week of this fast is called "Pure Week", because through fasting and prayer we are purified from sin. This fast of forty days is one of the strictest, as abstinence from meat, fish, and anything made of milk and butter is rigorously observed.

But this rule, except in the monasteries, is not kept nowadays, the majority of the faithful laity observing only Wednesday and Friday as fast days throughout the Lenten fast. As conditions of life change in Greece, so the old customs submit to certain changes. Among an older generation, the fasts preceding the great Church festivals were observed with the greatest strictness. These are the fasts before Christmas, before the Feast of the Holy Apostles, and before the festival of the Assumption of the Virgin; then there are also the minor ones before the Epiphany, the Feast of St. John, and of the Holy Cross in September. None of these fasts were neglected, but to-day only a few of the more strict Orthodox are found to adhere to them. There is another attitude growing up towards fasting,

which is no longer regarded as obligatory. It is true that the Greek Church always taught in this matter of fasting that the fasts should partake of a spiritual character as well as being an act of self-denial to the body. Moreover, it was a preparation for the reception of Holy Communion at Easter, which was, and is, the chief great festival of the Church at which the Orthodox take the Sacrament.

"Therefore", says St. John Chrysostom, "of what avail is it to fast when you deprive your body of its normal food, and feed the soul with evil nourishment?" And again he says, "Do you fast? Show it by thy works. What works?"—and he goes on to enumerate the acts of charity that must accompany any sort of fasting, otherwise this fasting is of no avail to any man.

The first Sunday in Lent is known as "Orthodoxy Sunday". This solemn festival was instituted in memory of the final decision in favour of the use of eikons.

The presence of eikons in the churches had been attacked by the Emperor Leo the Isaurian (surnamed the Eikonoclast) in 726, who entirely prohibited their use. But this objection was withdrawn at the general council in 787, the seventh and last of the œcumenical councils at which matters of doctrine and ritual were decided. Whilst this great controversy concerning the presence of eikons in the Greek Church had been finally decided in favour of retaining them; it was at the same time decreed that, though reverence should be paid to the eikons of the Virgin and saints (*Προσκύνησις, οὐχὶ λατρεία*), any abuse of this reverence was

condemned as superstitious, and anything in the nature of the worship of eikons was declared to be idolatry.

The eikons of the Greek Church are always flat, painted pictures or mosaics, and are never sculptured: even a Crucifix may not be carved. This marks a great difference in the attitude towards representation of religious subjects between the East and West. Since those early days the Greek Church and its members pay only reverence (*Προσκύνησις*) to the eikons of Our Lord, the Virgin, and the saints, as being objects of pious veneration.

If excessive reverence, amounting almost in the case of the uneducated to worship, of the eikons of the Virgin and saints is prevalent among the Greek people to-day, it is due to a deep racial instinct which has never been eradicated. In the Greece of classic days there were gods and goddesses, the local deities of every island and mountain district. When the Christian faith succeeded the pagan worship of these deities in Greece, the converts endeavoured as far as was possible to reconcile the two faiths, largely by taking over some of the elements of the former worship. So it came about that the saints and martyrs of the Christian Church as often as not gradually became identified with the pagan deities whose locality and worship they superseded. It was a process of changing over; but in the mind of the people, deep down in their inner consciousness, there has survived, in the present-day attachment of the Greek people to saints and the Virgin, together with their new religion, the much older cult of god and hero.

The festivals held in honour of the Virgin Mary are those of her birth on September 8th, the Feast of the Dedication of the Virgin on November 21st, the Holy Conception on December 9th; the Synaxis (Gathering of the faithful) in honour of the Virgin is held the day after Christmas Day, on December 26th, the Feast of the Annunciation (Lady Day) on March 25th, and the Assumption (*Κοίμησις*) of the Virgin on August 15th.

In addition to these important festivals kept by the Church, there are the feasts of the Holy Martyrs and Apostles of the Christian Church, and the feasts of the Prophets, Jeremiah (May 1st) and Elijah (July 20th), as these Prophets prophesied the coming of the Lord. There are also the feasts of the Archangels Michael and Gabriel, on November 8th, and the feast of the three great teachers (*Τρεῖς Ἱεράρχαι*), St. John Chrysostom, St. Gregory the Theologian, St. Basil the Great, in November; and there is the Feast of St. Mary Magdalene, known as the Myrophoros, kept on July 22nd.

Pentecost is, of course, a great festival in the Greek Church, and is so called because it falls fifty days after Easter. On this day the congregation kneels three times during the service at the bidding of the priest, who issues from the Sanctuary on three separate occasions and says aloud, "On your knees". He himself kneels down at a kneeling-desk which is put there for the occasion. He then reads one of the three prayers for the day, invoking the gift of the Holy Spirit upon the congregation.

It is not customary for the Greek Orthodox when in church to kneel; they always stand, except at

Pentecost, in an attitude of reverence, repeatedly crossing themselves. It was an old custom, now less frequent, for the worshippers to prostrate themselves when saying their prayers in church or at home before the eikons of the saints. In this the Greek Orthodox differ from the Russian Orthodox, who kneel a great deal during the service of the Eucharist, especially during the Great Entrance. But it is entirely a matter of custom among different races, each with their own customs, and manner of expression, in religion. The old generation of Greeks stood throughout the whole Liturgy; their weaker descendants, especially in the West, sit down during portions of the service.

CHAPTER XI

TRANSLATIONS OF THE SCRIPTURES

Reasons for Objection

GREECE DURING THE YEARS 1824–8 became the object of an active religious propaganda on the part of Roman Catholic and American and English Protestant missionaries, who attempted to undermine the influence of the Greek Church by various methods. They began to circulate translations into modern Greek of the New Testament. They opened schools in different parts of Greece, and for a time carried on their work uninterrupted. Not content with translating the Bible, they also distributed books and pamphlets against the dogma and teaching of the Church. Had these societies kept to the translation of the Old and New Testaments, for the purpose of the religious education of the people, no opposition would have been made, the Scriptures being free to all to read. But an attempt under cover of distributing the New Testament was deliberately made to subvert the authority of the Greek Church.

Agents, in some cases authorized, but in some cases unauthorized and even working contrary to the rules of their employers, journeyed about Greece, preaching, teaching, and founding meeting-places at which they themselves taught the Scriptures according to their own views.

The Holy Synod immediately requested the Government to take steps to stop any translations

being circulated without their permission, and that the schools opened by these foreign societies should be put under the supervision of the State. All books on Scripture history were to be approved by the Holy Synod, and all religious instruction to be given by Greek Orthodox teachers. An eikon of Our Lord was to be put up in every school.

The result was that the Government took steps to close Cork's School, in which he was openly teaching Calvinism.

By an Encyclical the Holy Synod warned the clergy and laity against this anti-Orthodox propaganda. The Holy Synod also forbade the use of a translation of the Old Testament from the Hebrew which is different from the one which is read in the Greek Church.

In 1838 Neophytus Vamvas, Professor of Philosophy in the Athens University, translated the New Testament into modern Greek at the expense of the British and Foreign Bible Society. At that time there were suggestions also made for the translation into simple Greek of the prayer-books of the Greek Church. Vamvas was attacked by some of the clergy and accused of helping the work of the Protestant missionaries in undermining the position of the Church. In 1839 Vamvas replied, refuting these charges.

The question of the translation of the Scriptures into the language now spoken by the people was destined more than once to be the cause of trouble. The British and Foreign Bible Society was originally formed to promote the distribution of the Bible "without notes or explanations made verbally to

anyone". Such was its object; and the rules of the Society are so drawn as to enable each nation to read in its own tongue the Scriptures without the addition of any interpretation of them. For this reason the work of the Bible Society was welcomed throughout the Near East, and especially in Greece.

American Protestants, unfortunately, did not confine themselves to a sale of the Scriptures, but also endeavoured to convert the purchasers to their own faith.

The Church has never objected to the translation of the Scriptures into the vulgar tongue, provided the meaning is correctly expressed. What the Church does object to is the inaccuracy of some of the translations, and the use that was made of them by some foreign teachers.

Meanwhile there occurred in 1848 an important change in the activities of the English Protestant missionaries, because the Anglican Church decided to enter into friendly relations with the Independent Church of Greece.

In 1842 the then Bishop of London, Charles James, sent Mr. G. Tomlinson as representative of the London Philanthropic Society with letters of introduction to the Holy Synod of the Church of Greece. Tomlinson informed the Holy Synod that he was prepared, on behalf of his Society, to publish at their expense, and under the supervision of the Holy Synod, a translation of the Holy Scriptures and some of the writings of the Greek Fathers of the Church.

The Holy Synod proceeded to the formation of a committee in 1842 under whose supervision the

Old Testament was translated from an Alexandrian codex in Moscow, with the consent and under the supervision of the Holy Synods of Russia and Greece, and at the expense of the Society for the Promotion of Christian Knowledge. From this it will be seen that the Church of Greece never stood in the way of the translation of the Bible; it was the methods employed that they combated. The opposition manifested by the Church and the educated public to the translations of the New Testament by Mr. A. Pallis in 1901, and to that issued by Queen Olga somewhere about the same time, was due to the fact that they were not authorized by the Holy Synod.

It is well to remember that the language in which the New Testament has come down to us was the language spoken by the Evangelists and the early Church. The Greek Church has the great privilege above all other Christian Churches of reading the original text of the New Testament in her own tongue. This language is indissolubly linked with her liturgy and hymnology.

The language used by Mr. Pallis was so colloquial that it was considered to detract from the dignity and reverence of the text of the Gospels. To add to the feeling of indignation, which ran very high at the time against this translation, extracts from it were published side by side with the original text in a secular newspaper in Athens. It was felt that such a translation was not only not necessary but was harmful.

Queen Olga, a Russian, and herself a devout member of the Orthodox Church, printed a trans-

lation of the New Testament into modern Greek. This translation was made without first consulting and obtaining the permission of the Holy Synod. In this case the language was much more dignified; and there can be no question that the cause of the opposition to it was largely political. For everyone recognized that the Queen was deeply religious, and her sole wish was to make the Gospel more clear to the population in general. But she had unwisely interfered in the election of the Metropolitan of Athens. Procopios had been her chaplain and tutor to her children. He was not of outstanding merit as an ecclesiastic and was suspected of being a Russophile. And his election as Metropolitan, therefore, was far from being popular in the country. The impression made on the public was that the court had interfered in the affairs of the Church, so that when the translation made its appearance a storm arose around the persons of the Queen and the Metropolitan of Athens, who was accused of allowing the Queen to usurp his authority. As a result of the riots which broke out, and in which several people were killed, the Metropolitan was deposed from his see, and the Government issued an order to withdraw all copies of the translation from circulation. The copies which the Queen had herself distributed in the prisons and the hospitals were confiscated, and a ban put upon them.

The Gospel in its original text is a national heritage of which the Greek people are very proud; and they resented, both in the case of the Queen (a foreigner) and Mr. Pallis, the liberty taken with what they consider is their own sacred national

treasure. Before proceeding to undertake a translation of the Gospel, assisted only by her friend and secretary, a Greek lady, Queen Olga should have sought the advice of those more able to judge of the feeling in the country on such a matter. Thus this distressing controversy might have been averted, and the object of the Queen, which was a worthy one, might have been attained, had she only taken the proper steps to obtain authorization.

CHAPTER XII

THE CLERGY

ECCLESIASTICAL AFFAIRS in the newly established Church, after four and a half centuries of foreign bondage and political unsettlement, were, as might have been expected, not satisfactory.

The number of priests was so great—it is still rather excessive—as to be entirely out of proportion to the population of the country; and they were, or a large portion of them were, illiterate men. While the higher clergy are drawn from the more educated class of the community, the parish priest was, and is, of quite humble origin and scanty education. For this reason the general standard of education fell below what is desirable in the clergy. The parish priests, being mostly men of small education, were not competent to give much instruction to their flock. All the same, during the days of Turkish dominion they often kept a little school and taught the small boys the rudiments of secular and religious knowledge. Their influence was of great importance, especially in remote villages, where the priest acted as general confidant and adviser. They are as a rule men of good moral character, simple and honest: and the fact that they are married and have families of their own tends to the creation of a greater bond of understanding and human sympathy between the priest and his parishioners.

The parish priest, until recently, was dependent for his livelihood on fees from the parishioners;

and they usually in the villages supplemented the fees by some secular occupation, such as carpentering or tending their little holdings of vines and olives. The economic problem which then, and still, confronts the clergy has been partly solved by legislation, such as a law in 1909, "On a general ecclesiastical fund and administration of monasteries", and the one "On the parish churches and their property" in 1910. These two laws provided for the institution of a general ecclesiastical fund with the object of regulating the payments to be made to the clergy from the property of the monasteries. Also the number of the clergy was fixed, and the qualifications necessary for ordination. The name of a candidate for ordination is proposed to the bishop by the parishioners.

All the clergy enjoy special privileges. They cannot usually be tried by the civil courts, and in any case have to appear before the ecclesiastical courts. They may not be cited as witnesses, or asked to take an oath, a simple declaration made on their priesthood being considered sufficient.

One of the first steps taken to improve the condition of the priesthood was the institution by the first President of Greece, Capodistrias, of the first ecclesiastical seminary at the Monastery of Poros, in 1827. The theological faculty at the University of Athens was founded for the study of the science of theology.

There are at present fourteen schools supported by the Government, the primary object of which is the education of youths who are proposing to become priests. It is not, however, obligatory to

receive ordination; many of them become teachers in the State schools. The most important of these schools is the Rizareion College in Athens, founded in 1843, which has to this day kept up its high standard of education for those who wish to enter the priesthood. It is also a college for secular education; students are not necessarily ordained priests on leaving. But it is chiefly a college for the training of ordinands, and the Principal is always an ecclesiastic. The present Archbishop of Athens was for some years Principal of the Rizareion.

Another means of instruction for the clergy was the institution of a special order of preachers, in the year 1838. This body of clergy devote themselves to theological studies, and to preaching in the dioceses to which they belong. Their duties were regulated later on in a series of encyclical letters and directions.

In writing of the Greek clergy it is well that mention should be made first of the Archbishop of Athens, for he is in the forefront of the movement for the reconstruction of the Greek Church. He is one of the most enlightened of ecclesiastics, of a deep spirituality and unwavering faith in his great mission. To-day the Church, troubled as it has been by the political situation of the last few years, stands in need of a man of vision such as the archbishop is known to be. Although a great scholar—his writings are innumerable—he is full of practical suggestions which he sees carried out. He is the moving spirit in every philanthropic work, and sits on committees of societies of a wide range of activities. To his initiative is due the formation of the "League

of clergy", which already has over five thousand members. At the meetings of the League, which are held at the archbishop's palace, addresses are given, very often by the archbishop himself, or another bishop, who instructs the clergy in questions of the day. Thus it is hoped that the parish priest will be able to exercise a beneficent influence over his flock, including social matters. At the same time, while attending to the business of the diocese of Athens in particular, and the affairs of the Church of Greece in general, the archbishop yet finds time to officiate and even preach.

To-day a great improvement is noticeable among the parish priests: a more educated type of man is offering himself for the Church, a man who is willing to devote himself to the service of the Christian religion, and to the service of the community. He is fitting himself by education to be a preacher and a teacher as well as a minister of the Sacraments.

I met several of these men when last in Athens, and was much struck by their manner of approaching the problems confronting the Church. One and all recognized the imperative necessity of teaching the people from the pulpit, and visiting among their own parishioners. For as education spreads among all classes, and contact with the West becomes even greater than it is already, the Church will be confronted with many a problem. The teaching of religion will have to be adapted to the everyday needs of the people, or it will cease to have any influence at all. This fact is being recognized by men like the Archbishop of Athens and many others.

In addition to the activities shown by the Archbishop of Athens, many of the other bishops are working for the better education of the clergy and laity, by organizing Church schools and taking the initiative in all matters social, religious, and philanthropic. They are almost without exception men of learning, and are good leaders of their flock. Most of them are good preachers and travel about their dioceses preaching sermons and inciting the people to the practice of godly lives by the exercise of their religion. A ready response is forthcoming from the people of every class, who flock to hear them preach the Word of God, as I saw for myself, with the greatest interest and appreciation. The bishops now no longer live secluded lives, but have entered into the arena of keen social life and intercourse with the people; they edit their diocesan magazine and contribute largely to both religious and secular papers. Being unmarried, they have greater leisure to devote to public affairs than if they had large families like the parish priests.

Another class of priests who contribute greatly to the movements in the Church are the Archimandrites, who also belong to the unmarried clergy. They are generally, if not always, men of a higher education and imbued with a great ideal of religion and its mission to society. They edit Church papers, write books and pamphlets on religious subjects, give lectures, and preach in church and to societies of which they are the chaplains.

CHAPTER XIII

MONASTIC LIFE

IN 1833 BEGAN THE CONFISCATION by the new Greek State of abandoned monastic buildings, together with their adjoining property. In addition to these, all monasteries which were inhabited by less than six monks were confiscated.

In 1834 all the convents of nuns were abolished except three, while the number of still existing monasteries was greatly reduced. When Greece first became an independent State, the number of monasteries and the number of monks was enormous, and entirely out of proportion to the population; about one-quarter of the land belonged to them, and this was Church property. In old Greece to-day there are about one hundred and fifty-eight monasteries with some fifteen hundred monks. The amount of property belonging to these is still enormous. The richest among them are those of Petraky, in Athens, and Pendeli, twenty-five miles from Athens. Both are under the jurisdiction of the Archbishopric of Athens. In later years the Archbishop of Athens, in order to strengthen the ecclesiastical fund, has made various attempts to persuade the Government to make over a part at least of the revenue accruing from the sale of the property of the monasteries to this fund. The question still remains undecided; but the State has shown signs of being willing to accede to this demand of the Church, which is, after all, but a right and just one, if one takes into consideration

the facts, and the great necessity to provide more adequately for the parish clergy.

There is but one convent for nuns in the diocese of Athens, and that is in the island of Ægina. But the monastic life has declined and does not in the present contribute as much as it did in the past to the religious life of the community.

It served a great need, and rendered a great service to religion. It should be remembered that the monasteries in Greece, and indeed all over the Orthodox East, in lack of any great number of ecclesiastical colleges, were until recent times chiefly responsible for the education of the clergy. The learning and culture of their Hegoumeni (Abbots), and the wealth of manuscripts they possess, peculiarly fitted them for this task. From the earliest times of Christianity the monasteries became the centre of religious life and learning. Within their fortified walls, especially during the dark period of Turkish domination, the monks were able to give themselves up unmolested to scholastic pursuits, hymn-writing, and the painting of frescoes and eikons for the churches. In fact, these monasteries very soon became the bulwark of Greek civilization, in so much as they kept alive the remnant of Hellenic culture after the fall of the Greek Empire of the East in the fifteenth century. In that respect they are but a shadow of a glorious past—the afterglow which still illumines the sky after the radiant hues of some splendid sunset have waned and faded away—a dim echo of the days when emperors, courtiers, and church dignitaries sought the peaceful seclusion of the cloister; and, like St. John Damas-

cene, often ended their days within their walls. In the dark interiors of their churches are to be seen the frescoes and the eikons and the mosaics as of old; the leaves of the manuscripts written when the Christian faith was still young, and the Golden Bulls of emperors, with the rich purple still fresh on them, can be turned over in these monasteries, the MSS. wherein is depicted the glowing faith of the Orthodox East of those great centuries.

It was not only in the contemplative life that these zealots for the Christian faith served their Master. Some preached in the neighbouring towns and villages and visited the sick. In the whole of Greece there was no more hospitable roof than that of the monasteries, as they were rich communities and able to afford accommodation to any number of people. They gave their hospitality liberally to those who were sick either in body or soul. There were always the simple furnished rooms, called "the Xenon", where laymen could find shelter.

Owing to the changed political and social conditions in Greece, the monasteries no longer afford the only centre of education; they are now only refuges for those who wish to retire into seclusion.

The present form of monasticism in the Greek Church is founded on the Rule of St. Basil, drawn up by him in the fourth century, which has been always followed in the Greek Church.

The training that the novices—often boys of twelve—obtain nowadays at the monasteries consists in reading and writing, singing the offices of the day in church, reading the lessons, and serving as acolytes, besides waiting upon the monks. In

time the majority become monks themselves; and from among those who display special intellectual gifts and religious zeal are selected the future abbots. Many become archimandrites, and eventually bishops, although these orders in the Church are not necessarily drawn from the monastic orders.

CHAPTER XIV

GREEK THEOLOGIANS AND WRITERS

EVEN BEFORE THE EMANCIPATION of the Greek State, which brought with it freedom for the Church, there had been, especially in the eighteenth century, theological writers who carried on the traditional spirit of the Greek Church. The influence of that earlier generation is still felt, being on a sound theological basis, as the traditional attitude of Greek scholars when writing on Church matters.

They were men of sound scholarship and extensive knowledge; but their task in those days was a difficult one, owing to the ignorance prevalent at the time and the narrow prejudice in academic and ecclesiastical circles. Since those days another generation of really eminent theologians has grown up; a generation of writers who are modern in the sense that they write of a Church which is neither intellectually sterile nor out of touch with modern thought and conditions. For there is to-day in the Church of Greece an intellectual movement parallel with the general advance in learning in every branch of science. The Archbishop of Athens writes extensively on dogmatic as well as historic subjects, not only concerning the Church of Greece but of the other Orthodox Churches. His interesting monograph on "The Validity of Anglican Orders" (which has still to be translated into English) shows an intimate knowledge of English Church affairs.

Professors C. Dyovouniotis, Androutsos, Messoloras, Rhose, and the late Professor Comnenos are

chiefly known for their works on dogmatic theology, and are all men of wide learning and sound scholarship. When they had finished their divinity course at the Athens University, they all subsequently followed a divinity course elsewhere, most of them at German universities. The influence of the German mind is apparent in so far as the accuracy, exactness, and exhaustiveness of research is concerned: while the careful study of philosophy has given to what is a natural bent of mind in the Greek an acquaintance with the modern problems of theology and philosophy. Perhaps it is to be regretted that these men have chiefly received their knowledge of other communions from Germany alone, and so few from England; but their ignorance in most cases of the English language has been responsible for this omission. In many cases I found a very inadequate and even inaccurate conception of the English Church, the result of an inability to refer to English authorities.

Professor H. Alivisatos is a very clever writer and lecturer at the Athens University; he is professor of canon law and his treatise on "The Social Mission of the Church", delivered in a lecture at the University of Athens on the occasion of a memorial service for the founders of that institution, gives a brilliant account of the work of the Orthodox Church, past and present.

Professor D. Balanos (professor of patristic theology at Athens University) has written on a great variety of subjects important and deeply learned books, such as "The Dogma of the Church on the Holy Trinity", as well as works like "The Religious

Ideas of Adamantios Koraés", and little simple handbooks on religion written for a secular society. His address delivered on the occasion of the annual commemoration of the three great Fathers and teachers (St. John Chrysostom, St. Gregory Nazianzen, and Basil the Great) is a brilliant exposition of patristic theology.

In addition to these theologians, there are also many writers, both lay and clerical, who write on subjects of interest concerning the Church and religion. Also a great deal is being written on church music and art; and translations from works of foreign writers are being made into modern Greek. Little books on religion are also written for children, which the Zoè Society publishes at a very moderate price, so as to make this type of literature available for the less well-to-do.

CHAPTER XV

MOVEMENTS AND SOCIETIES

AFTER THE LIBERATION of the Greek Church, there was a considerable revival of religious feeling and learning in the Church, some of it well directed, some of it misdirected, such as the heretical teaching of Macrakis and others. About that time also there arose men of education who might have helped the work of the Church by teaching, but who later on developed opinions contrary to the tradition of Orthodoxy. One of these was Kairis, a man of deep culture and devotional spirit. He began by being a schoolmaster, and whilst he was at the evangelical college of Kydonies he received ordination. He was a friend of the great writer of the eighteenth century, Adamantios Koraés, and a great career seemed open to him. Kairis was ordained priest by the Patriarch Gregory V in 1818 and continued teaching at Kydonies. From there he carried on a correspondence with all the centres of Greek culture and learning outside Greece. In 1821, however, this flourishing college and educational centre was devastated by the Turks, and the community was scattered. On the establishment of a free Greek State, Kairis again devoted himself to education. He became the principal of a college where, in addition to teaching, he celebrated the Liturgy every Sunday and preached the sermon. His teaching later on became un-Orthodox, owing, it is thought, to his mental condition, which was certainly unstable. He was the founder of the

system known as "Theosebeia" on the lines of Conte's philosophy. From the works he published on this subject, it became apparent that Kairis had wandered far from the path of the Church, and was endeavouring to force upon his pupils his new religion. The Holy Synod of the Church of Greece was obliged to take action following an Encyclical issued by the Patriarch of Constantinople in 1839 against "the newly appeared religion of Theosebeia," of which Kairis was the chief exponent. In 1841 Kairis, who was unable to comply with the request by the Synod that he would recant his erroneous doctrine and return to the bosom of Orthodoxy, was finally excommunicated.

Some other writers a little later troubled the peace of the Church by their anti-Christian sentiments, such as, for instance, Rhoïdis, with his "The Papissa Johanna", a work which attacked in ironical terms certain points of Christian theology and worship. These writers came under the ban of the Church and their works were condemned by the Holy Synod.

A drama called "Julian the Apostate", by Kleon Rangabe, was also banned; so were other works of a similar character. Indeed, any literature of an atheistical kind, and the authors, was promptly put under the ban of the Church.

One of the first Church papers to be issued was the "Anaplasis", the organ of the society of that name, which has for the last forty years been carrying on a splendid work. It had its origin, like most of these papers, in a society formed by a small nucleus of earnest workers for the organization of a truly

Christian society through its schools and members all over Greece, and was supported by some of the ablest and most distinguished writers in the country. Its chief influence was through these schools, and the mission of the staff and the members of the "Anaplasis" is to carry on "a polemic against every form of superstition and dead formulas, to encourage all good works", and this work has borne very good fruit. If one takes into consideration the conditions at the time of its foundation, when there was no other religious society or publication of note, the influence exercised by the "Anaplasis" was very remarkable and rapidly became of the greatest importance. Articles dealing not only with religious subjects but with subjects having a direct bearing on religion, such as all social questions and the harmonious relation between science and religion, filled its columns from the pens of men of very different types of mind.

In all the internal affairs of the Church it took a bold and independent stand apart from any party politics, and it still stands in the forefront of any movement which will strengthen the moral influence of the Church at large. It has a wide circulation in Greece and abroad among the Orthodox communities. Perhaps one of the most interesting features of its activities was the foundation of a school under the patronage of the Metropolitan of Athens, at which the teaching was given by laymen. Two of the editors of the "Anaplasis" were granted a licence to preach from the pulpit in church. Indeed, one may say that, under the ægis of the "Anaplasis," the first impetus was given to the

revival of preaching, which had been such an immense influence in early times. For as time went on, and the sphere of work widened, more teachers both from the clergy and the laity were forthcoming to help in the preaching of sermons all over the country, especially among the poor and uneducated. One of the chief supporters of the movement was Constantine Dialismas, an editor of the "Anaplasis" and a lay preacher, who built a large meeting-room in Athens where lectures could be heard and the Gospel preached to the working people, who flocked to hear him.

The "Anaplasis" continues to publish, under the editorship of the Archbishop of Athens, articles and contributions maintaining a high level, from both ecclesiastical and lay contributors, on the life and work of the Church. It has lately added a children's page, with attractive little tales for children of a religious character.

This Church paper gives a very reliable account of the activities and trend of thought in the Church of Greece to-day.

Another paper with a history very similar to that of the "Anaplasis" is the "Zoè," with a circulation of 34,000 copies and an almost equal number of members of the society to which it belongs; this weekly religious paper is the pivot around which the movement centres. It was founded some fifteen years ago by the Archimandrite Pharazoulis. As in the case of the "Anaplasis", the first object, or largely the first object, of the founder of the movement was to encourage the teaching of the people by the preaching of more sermons. And if proof were

needed of the satisfactory results of the enthusiasm and devotion shown to the cause of religion by the workers of the "Zoè", one has only to see the crowded churches where a sermon is preached regularly. Besides preparing young men for the ministry by helping with funds for their training, the "Zoè" organizes leagues all over Greece in which men and women work together for the promotion of the Christian life. The subscription to the "Zoè" is a small one, so that all classes can afford it, and the subscription makes them members of the league. It is wonderful the work being carried on by this little band of enthusiasts at headquarters—where I learnt the details of the movement—which it is hoped will grow into a great religious revival; a revival which will spread and permeate all classes and the life of the whole nation with its fresh spiritual vigour and humanitarianism.

An artisan who belongs to the "Zoè" once told me how he enjoyed the sermon at his parish church, never missing a Sunday now that there was a sermon there; for, he added, "Religion is, after all, teaching [he used the word "didachè"], and Our Lord Himself taught". . . . It is often in talking to these simple folk that one realizes how near they are in spirit to the humble first followers of the Gospel, in the time of Our Lord. Now, as then, they gather in great multitudes to hear His Divine Word. The influence of preaching on these people can be estimated by the increasing popularity of the movement in all directions. Michael Galanos, a lay-preacher, has been at this work for years. He first started meetings for men at one of the

largest churches in Athens, on Sunday afternoons. These lay-addresses are in addition to the two sermons preached on Sunday by an archimandrite, who is chosen as being a good preacher.

Another religious paper called the "New World" (Kainè Ktisis) conducts its work on much the same lines as the "Anaplasis" and the "Zoè"; in this case also a society has been formed centred round the paper.

A few years ago the Archbishop of Athens formed the Orthodox Young Men's Society, somewhat analogous to the Y.M.C.A., only on definite Orthodox Church lines. During these last years, when Greece has been overrun by foreign religious organizations, sometimes with the object of converting the Greek people to their own particular sect, it was thought expedient by the Greek Church to organize religious societies within their own communion. The Orthodox Young Men's Society, or Unions as they are strictly called, was followed by the formation of a similar society for young women. Both are under the chairmanship of the Archbishop. In connection with the work being carried on by these unions to stimulate religious life and in general to raise the whole tone of religious teaching, more catechism schools have been added, which are held on Sunday in church. In these schools the children of the elementary schools are taught in a simple attractive manner the basis of religion, the Church services, and prayers. Young men with a theological degree from the "Zoè" give their services to teaching and in assisting with these classes. The number of young men and women who are members of these unions is over eight thousand.

The Philanthropic Societies, supported by the diocese of Athens, continue to flourish in spite of the economic difficulties to be found. The Orphanage of St. Andrew, for instance, supports one hundred and twenty refugee children; shoemaking is now being taught there; later on other trades will be added. The members of the Orthodox Church Unions contribute largely by gifts of clothes and shoes to the maintenance of the orphans. Another Society, Agape, helps also substantially, and the Orphanage receives a considerable amount of individual assistance. This orphanage was founded in 1924 by the Archbishop in Athens, and in the following year the Orphange of St. Spiridion was also founded by him at the Piræus. Both orphanages include schools and workshops in which one hundred and sixty orphan girls live and are educated and taught a trade. The St. Andrew's Orphanage receives only orphan and refugee children; while the one at the Piræus at present maintains chiefly the children of soldiers killed in the last war. Each institution is governed by a committee of ladies under the chairmanship of the Archbishop. The teaching in these schools is primarily religious and ethical.

In addition to the benefit to the children, who are cared for and made useful members of the community, these orphans arouse the interest of the general public in philanthropic work.

The diocese of Athens could not possibly afford to maintain these orphanages without the generous help forthcoming from the general public. And so it is with the other dioceses in the provinces all over Greece, especially in the new provinces and

among the refugee settlements, where the Church wields a great and beneficent influence. To-day all the social work is being carried out under the immediate supervision of the Church; the bishop of the diocese is more often than not the chief rallying point of these activities. I think that it is a good augury that in her work of reconstruction after so many tribulations, Greece should find in her national Church a factor of such great importance; the Church that in the past aided her to survive, and will contribute in no small way to her greatness and prosperity in the future.

CHAPTER XVI

THE SPIRIT OF THE GREEK CHURCH AND THE FAITH OF THE GREEK PEOPLE

WHAT HAS BEEN THE TEACHING of the Greek Orthodox Church throughout the ages, since her foundation, and what does she still teach? To those who regard her as being the one true Church, she has ever taught the faith, pure and undefiled, in Sacrament and in Word, laying no undue emphasis on either side of her ministry, but harmonizing both as being supplementary one to the other; witnessing to her faith as firmly founded on the Scriptures and the Apostolic tradition; seeking and finding guidance in the life-giving Holy Spirit which Our Lord gave to His Church for the sanctification of her members.

The Greek Orthodox Church is imbued with a strong liberal tradition and a spirit of tolerance and goodwill towards all other Christian communions. In the exercise, for instance, of the principle of "Economy" (*Κατ'οἰκονομίαν*), an ancient doctrine dating back to St. Basil and the early Church, there is proof of this wide spirit of true Christian charity and lovingkindness by the carrying out of the spirit rather than the exact and rigid letter of a law in order to meet cases of emergency, where the welfare of individual souls and the advance of Christ's kingdom is concerned. The Greek Church extends exceptionally the grace of her Sacraments and Divine ordinances, such as administering the Holy Communion to the non-Orthodox; also the

burial by Orthodox priests in consecrated ground of non-members of her communion.

The object of the Church has ever been to teach the intimate union of the moral life—that is, religion as conduct (*ὀρθοπραξία*)—with true faith—religion as right belief (*ὀρθοδοξία*). And though she lays great stress on right belief, she has never maintained that there is no salvation outside her fold.

Her character is democratic; for she is the Church of the people, and for the people. She wields no arbitrary authority through the priesthood. For strong in his individualism and in his temperamental dislike of autocracy the Greek has never consented to entrust his conscience to the keeping of a priest. Neither have the priesthood ever sought to subject the consciences of their flock to their authority. For this very reason the Sacrament of Penance, or Confession, has not the same significance as in the Roman Church. The attitude of the Orthodox laity to the priest is one of complete independence, and is largely due to that intense desire for freedom which they claim in all their institutions, even in their Church. One must realize this in order to understand the spirit of the Greek Church. So true is it that a learned theologian with whom I was talking in Athens about the Church said to me—and the words are very characteristic—"Although dogmatically we may differ but slightly from the Roman Church, nevertheless spiritually we are nearer to Protestantism, in freedom of thought and individualism."

For the explanation of this we must go back to the study of the early Church and an appreciation

of the racial qualities of those who helped to mould her character. And we shall find in the combination of the mystic, the intellectual and the practical outlook of the Greek mind, the cause of the insuperable barrier which separates these two ancient Churches one from the other. From its earliest institution, the Greek Church was nurtured and lived in an atmosphere of philosophical culture chiefly, if not entirely, Hellenic. And she developed entirely on these lines; she never succumbed to the mediæval tyranny of thought which prevailed in the West. The Greek Church embodied in the philosophical side of the Church's teaching the ideals of the Greek Fathers and their particular school of thought. And this outlook has been maintained ever since, even during the rise of the Papacy during the Middle Ages and the Latin persecution of the Greek Church, with the result that at the Renaissance the teaching and dogmas of the Greek Church percolated through into the Reformed Church of England, and gave that Church largely of her spirit. It is surprising, and a fact which must command admiration, that notwithstanding a systematic persecution, as much from the Latins as from the Infidels, the Greek Church was able to retain her great heritage of Hellenic culture, and therefore never fell into the errors and scholasticism of the Church of Rome.

The golden age of the Greek Church was the fourth and fifth centuries; the age that produced the great teachers like St. Athanasius, SS. Basil and Gregory, St. John Chrysostom, Isidore, and a galaxy of famous Fathers and religious writers. During the

succeeding centuries also there was an abundance of teachers whose influence was great on the social life of the day. The early Fathers were essentially preachers, especially on the ethical side. The faith was built up and developed by those great teachers whose memory we still revere under the name of the "Three Hierarchs", Basil the Great, Gregory the Divine, and John Chrysostom.

The social activities in connection with the life of the Church rivalled any humanitarian effort of our own day. The light of the Gospel was carried by Greek missionaries far and wide, and laid the foundation of every Christian community in the world. The Greek language was the language of the Church everywhere.

However, during the long years of cruel oppression (1453–1821), the Church fell from its great estate. For this the decline of education among the clergy and the restrictions put upon the Church by their oppressors were largely responsible.

People who have never experienced a subjection lasting for many centuries to the domination of a non-Christian race, and especially the English people, who have always been accustomed to complete freedom of thought and expression, find it very difficult to realize the position of a Christian race subject to Moslem rule. The Greek Church relapsed into a state of passive resistance, endeavouring only to preserve the tenets of Christianity. Every missionary activity was prohibited; the conversion to Christianity of a Moslem being punishable by death.

Gradually, as it was to be expected, the faith of

St. John Chrysostom and the other great ethical teachers lost its pristine brightness; it shrank and became obscured owing to the lack of teaching, by which alone the spiritual side of religion can be maintained.

Thus the spirit of the original faith became distorted, and was apt to be replaced by only the outward forms of worship mingled with a certain amount of superstition. If in the Greek Church to-day there are certain superstitions and practices which are accretions to the true faith, and which the educated clergy are endeavouring to suppress, it is because of the long centuries of slavery during which the clergy and the people were reduced to merely keeping alight the lamp of Christianity. Both the clergy and laity were mostly illiterate, and also had no possible access to books, thus their only knowledge of the Scriptures was derived from the portions read in church. There were no sermons, and therefore no explanation, as ought to be general, of the chapter which was read from the Gospels. The teaching side of the Orthodox Church was entirely neglected.

Against this sombre background of the life of the Church there stands out in bright contrast the strength of the devotional aspect of their religion which animated the Greek people throughout the darkest period of their history, and which continues to-day. The preservation of even the forms of religion was of use, and saved the Church from extinction. For in keeping the long fasts and vigils before the great festivals, and in retaining all the religious customs of their ancestors, the people marked the

difference of faith and race between the Turks and themselves.

In the service of the Eucharist they united their prayers of praise and thanksgiving to the Almighty for their daily preservation and sanctification through the grace imparted to them from which they drew renewed strength. They sought and found in the reverence they paid to the eikons of the Mother of God and the Saints, a sense of consolation and protection against their oppressor.

They regarded them as friends to whom they could confide their troubles. In the shelter of their Churches they felt the supreme power of a Deity to Whom they directed their prayers, and to Whom they looked for earthly as well as spiritual salvation. For in this atmosphere, at any rate, they could forget the intolerable burden of subjection to a non-Christian master.

There is an exultation almost in their sufferings, which drew them nearer to God and made more intimate the Sacrifice of the Lord they worshipped. They felt radiant gladness in enduring death and torture for the faith they loved. There is that something in their worship which, while it makes of it an intensely human thing in reality, yet carries it to unearthly heights. It is as limitless as the mystic spaces in the great dome from which the Creator looks down upon His children beneath: as radiant as the light which shone on the faces of the martyrs when they died for the faith and entered into the Presence. . . .

And if there be something that defies an explanation of this faith in the more matter-of-fact terms of

the West, it is because this faith originally preached by St. Paul has been assimilated by the race with such a vivid intensity that it has become indissolubly interwoven with secular threads, and with them forms the enduring bond of the Greek race. The religion of the Greek people is undoubtedly the manifestation in worship of a character in keeping with the tradition of their race; a race which from ancient times has expressed itself in the beauty of the creation which surrounded it. They love the old customs because they see in them the survival of their racial heritage; for they are the inheritors of that early blend of Christianity and paganism which marked the first and second centuries of our era.

Being a highly imaginative people, they love the rich symbolism and ritual of the Church services through which they seek to enter the spiritual world as apart from the material world. To them, with their vivid sense of the mystic symbolism of Easter, the greatest festival in the Greek Church, there is added to the hope of Christian immortality the ancient conception of life in the rebirth of nature from the tomb of winter. In this twofold attitude towards the spirit of life lies the glory of the Greek Church, just because it is the Church which has nurtured the Greek race, and which has embodied the ideals and hopes of the race to an extent unequalled by the Church of any other nation. No feeling of gloom or apprehension of death can prevail against this glowing faith in victory over death manifested in the great truth of the Resurrection. What was once in pagan times a shadowy

belief in a resting-place for the departed has been translated into a beautiful reality, so that the people need no longer grope in darkness, but are assured of that blessed state which is the goal of the faithful. And have we not seen this faith illustrated even up to the present day; that simple, deep faith, untroubled by doubts, fears, and unreality of any kind? The faith that gives believers patience and strength to bear with the present woe and ills of life, and to look forward with belief and trust in their hearts to a brighter land to which their dear ones have gone before them . . . a faith which is embodied by their great Church in the memorial services for the faithful departed?

CHAPTER XVII

THE FUTURE OF THE GREEK CHURCH

I HAVE ENDEAVOURED to explain how the Orthodox Church of Greece stands for a particular expression or conception of Christianity, so strongly affected by the genius of the Greek mind that it is impossible to realize the spirit of the Greek Church without taking into account the general trend of Greek thought. Her future, therefore, is clearly closely allied to the future development of the race whose spiritual destinies she represents. The subject is one of intense interest, and presents some extraordinary opportunities for the Church to which the leaders of the Church are fully alive, and of which they are taking the fullest advantage.

Looking back over the centuries during the Turkish domination, and even up to quite recent years, the Church was the national institution of an enslaved race. It was a great institution in the secular life of the people to an extent that overshadowed at times her spiritual side, but even from the religious point of view could she have had a greater mission than keeping an entire race faithful to the Christian faith? There has now come an end to the nightmare of despotism, and she is no longer a bulwark of enslaved nationalism; the greater part of the Greek race has been emancipated from the foreign yoke, and the free air of heaven blows upon the Greek Church from all quarters. While, therefore, she continues to be the national Church of the Greek people, she has in addition to become

the chief factor in the spiritual and social life of the nation, and should seek her path along the lines of liberal progress and spiritual development, and thus adapt her mission to present-day conditions without impairing the force and vitality of the faith. On that great foundation of faith which already exists, the Church should be able to build with wisdom; for there is a vast amount of ignorance which renders the people susceptible to non-religious influences. Also to every thoughtful member of this Church it is evident that the faith and life of this communion needs spiritualizing, and that greater prominence should be given to the teaching side of the Church.

This is the present-day mission of the Church of Greece. To teach the people that spiritual aspect of the faith which is the essence of the Christian religion, the religion which was given to entirely change the idea of the relations between God and man.

It must not be forgotten that there is an intense conservatism in Church matters even in such as the cutting in some cases by the priests of their long hair, and in the change of the calendar. Alterations in customs, therefore, will have to be introduced carefully and wisely, and very slowly. Before any reforms of importance can be introduced there must be a wider education of the clergy and the laity. Especially is a higher education of the clergy necessary to enable them to grapple with the problems which confront the rising generation. For until they can lead their flock, the spiritual regeneration of the race and the progress of true religion will be hindered. The whole future of the

Church depends very largely upon the influence of an enlightened clergy.

How, then, can this influence become such a force as to guide the whole destiny of religion, a force which is dynamic and no longer static? Devotional influence is not enough; indeed, there is a reaction among some classes against mere devotional influence; there is revolt among the educated classes against a rigid system of dead formulas. Instruction must go side by side with the devotional side of religion, in accordance with the evolution of the religious life in Greece of to-day. No; society can no longer be satisfied that the clergy should discharge their religious duties merely by services in church, however devotional these services and practices may be, but also by synchronizing the activities of the Church with the spiritual needs of society. An appeal must be made to the intellect, through instruction in addition to the faith, and to the reasoning powers of the Greeks, for it to be efficacious. A basis must be found on which to work through the Church for the moral re-development of the race. Good scholarship is necessary in order to approach in a right spirit the relations between learning and belief. A higher intellectual outlook should be sought which would appeal to the average educated man and woman in Greece. For the Greeks are nothing if not an intellectual people of an inquiring mind, and it is therefore through the mind and intellect that Christian ethics, and indeed the whole fabric of Christianity, must be presented to them, without, of course, destroying the principle of the Church as guardian of the

faith. The union, that is to say, of the two principles, word and symbol, of the living and Divine realities of the faith. Only by a definite ethical teaching, based upon faith in the great tenets of the Gospel, can the Church hope to retain its hold on the educated, and continue to be a living Church at all.

In the picturesque metaphor used by a Greek priest, "the pure faith has been hidden from the people like the outer leaves of the maize conceal the fruit within; you must strip off those outer coverings in order to reveal the seed". And that is what the Church is doing to-day; stripping off the outer and unessential things which conceal the seed within, which is the Word of God, without the vision of which man shall perish.

A great movement is already on foot to reconstruct the whole life of the Church, headed by the Archbishop of Athens, in addition to other bishops, priests, and laity. It is hoped that this movement will restore this ancient Church, with its wonderful heritage of pure sacramentalism and evangelical teaching, to its former glory.

CONCLUSION

SUCH, THEN, IS THE HISTORY of the Church of Greece from the earliest days, and in more detail since its independence. Those who wish to appreciate rightly and justly the work done, must not forget the condition almost of ruin which centuries of bondage and years of war had produced in the Church as in the country. The Church had to plough her way through many a stormy sea, very often unaided, and sometimes even hampered by the State from which she should have received support. To be just, however, to the State, it had its own troubles to cope with, and was not able to assist the Church in her work of regeneration. We must consider the last century as being a period of reconstruction. Notwithstanding the many improvements already made, much still remains to be done; and the fact that the Church is conscious of the need of further reconstruction is in itself a presage of hope for the future. As the political condition of the country becomes gradually stable, and peaceful conditions prevail, the Church can, and will, advance in the path of progress and activity in order to fulfil her great mission for the religious and ethical regeneration of the Greek nation.

It has been thought and said by onlookers that the Church of Greece is dead. But if one takes into consideration what she stood for during nearly five centuries of bondage, it is evident that she was the one centre that endured through all the persecution for the maintenance of Christianity, education, and national sentiment. She not only main-

tained the language and education, but she also upheld Christian morality, warmed the spirit of patriotism, and rekindled the hope of better times. Such a Church is not dead!

Strengthened by the blood of countless martyrs, both clerics and laymen, she has borne witness to the faith of Christ; and to her people she has been throughout the ages a veritable pillar of strength and Christian fortitude in the long night of their sufferings.

And with the same equanimity, courage, and faith in the living Christ as she has displayed in the past she continues to face the future, steadfast in her mission of belief in the message of the Gospel.

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